

VOL XX

THE

NO 28

THE CHRISTIAN CENTURY

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JULY 9, 1903

THREE are not a few persons who maintain that the day of religious enthusiasm is past and gone forever; that men are becoming increasingly secular in interest and outlook, and that faith has given way before the broad light of reason. This opinion is freely expressed both in the study and in the street; but, if we interpret the signs of the times correctly, the facts are against it, and in favor of the hope of a religious revival of religious fervor, zeal and power.

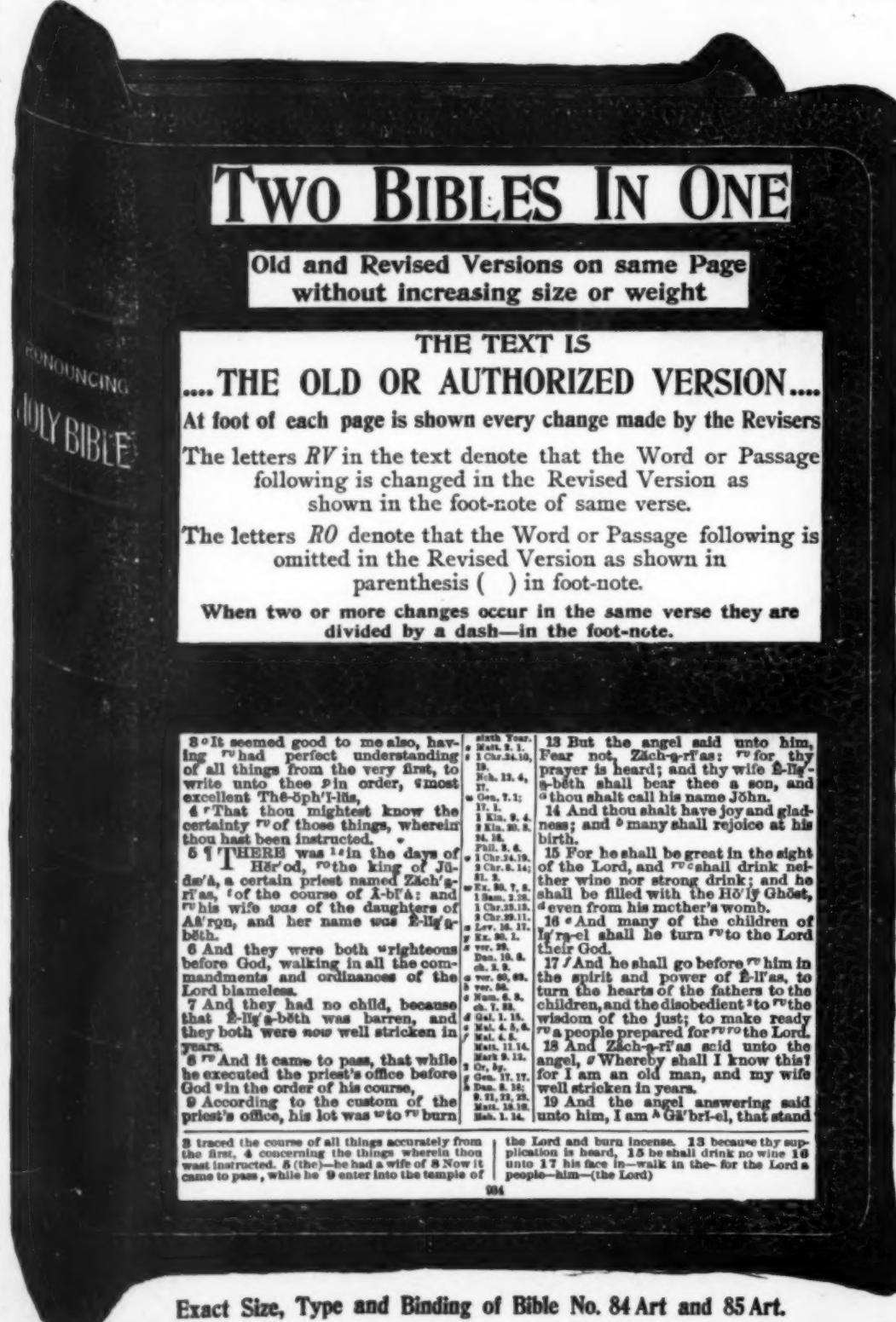
R. J. CAMPBELL,
City Temple Sermons.

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3 It seemed good to me also, having ^{rv} had perfect understanding of all things from the very first, to write unto thee ^{rv} in order, ^{rv} most excellent Thé-óph'-i-lis,

4 That thou mightest know the certainty ^{rv} of those things, wherein thou hast been instructed.

5 **T**HERE was ^{rv} in the days of Hér'-od, ^{rv} the king of Jú-de'a, a certain priest named Zéch'-é-rías, ^{rv} of the course of A-bí'-á: and ^{rv} his wife was of the daughters of A-rón, and her name was E-lí'-á-beth.

6 And they were both ^{rv} righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that E-lí'-á-beth was barren, and they both were now well stricken in years.

8 ^{rv} And it came to pass, that while he executed the priest's office before God ^{rv} in the order of his course, ^{rv} According to the custom of the priest's office, his lot was ^{rv} to ^{rv} burn

sixth Year.
1 Mat. 2. 1.
2 Chr. 34.10.
3 1 Chr. 11.
4 1 Chr. 12. 4.
5 1 Chr. 12. 17.
6 Gen. 7. 1.
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The Christian Century

Volume XX

CHICAGO, ILL., JULY 9, 1903

Number 28

EDITORIAL

FIRST PRINCIPLES.

We have been pained to note the large number of persons—not all of them young people by any means—who do not think it makes any difference where they worship when they move to large cities. We have fully ten thousand former members of the Christian Church who are not attending any of the Christian churches in Chicago. Many of these are most excellent people, but to them one church seems just as good as another. We are convinced that our preachers should be aroused to the importance of teaching "first principles" as well as urging Christians to grow in grace and the knowledge of our Lord. Young converts should be drilled in the rudiments of the gospel so that they would see the importance of weekly communion and such loyalty to the Word of God as would promote Christian union. To aid our younger preachers as much as possible in this work we shall publish a series of sermons on "First Principles." If there is a demand sufficient for them we shall publish these sermons in booklet form.

JOSEPH PARKER'S SUCCESSOR.

It is a matter of considerable interest to the American churches that the man recently chosen to succeed Dr. Parker in the most conspicuous pulpit in England, if not in Europe, that of the City Temple, London, is now on a visit in America and is this week university preacher at the University of Chicago. Those who have had any acquaintance with English religious matters for a number of years past have known of Dr. R. J. Campbell as the successful and honored minister of the Congregational Church in Brighton, to which Frederick William Robertson once ministered. So widespread was his influence and so general the acceptance of his ministry that when Dr. Parker found himself in declining health and compelled to surrender a portion of his duties, he asked Dr. Campbell to accept the Thursday noon sermons, which have always proved so attractive a feature of Dr. Parker's work in London. The throngs that filled the spacious building, which has been called the Cathedral of Nonconformity, proved the wisdom of Dr. Parker's selection; and when at last he was obliged to totally abandon his work and soon after face death, his expressed desire was that Dr. Campbell should be his successor in the work which he for more than a quarter of a century had carried forward so well.

The result has been a period of almost unexampled interest at the Temple. It can hardly be said that the audiences have increased, because almost from the first the building was filled to its utmost capacity. The writer remembers a recent Thursday noon experience in which arrival half an hour before the service was not sufficient to prevent the necessity of seeking a place far up in the rear gallery, and long before the opening of the service every available standing place was occupied. Dr. Campbell is totally different in his manner and method from Dr. Parker. The latter was a pulpit orator of uncommon personality and eloquence. Dr. Campbell is a man of almost inconspicuous size, with a quietness, yet an intensity, which prove his pulpit powers not to lie in the domain of Dr. Parker's massive oratory, but in that of deep and urgent persuasion and profound spiritual insight.

His training was in the best circles of education which England affords. He was a pupil of Christ Church, Oxford,

and was intended for the ministry of the Established Church; but coming under the influence of Dr. Fairbairn of Mansfield College, he changed his point of view and his relations, much to the regret of his friends in the Establishment and greatly to the advantage of Nonconformity.

His ministry has been a quiet one, which has permitted him that careful study which his wide scholarship and thorough acquaintance with modern thought suggest. At first one is likely to be disappointed in Dr. Campbell, especially after having heard his predecessor, who never failed to impress both by his appearance and his words; but Dr. Campbell is destined to exercise an equally marked influence, and perhaps the more profound for its unobtrusiveness. His visit to America will be appreciated by all who have the privilege of seeing the man unanimously chosen to a place of such importance in the metropolis of the English-speaking world.

NEW EFFORTS TOWARD UNION.

The Disciples of Christ are always interested in any attempt to realize the unity of the people of God. Their supreme function in the world is the promotion of such fellowship as shall lead to union. Yet they are not the only ones who are laboring for that end, as the reports of efforts in various places clearly show. The spirit of fraternity is in the air, and we need only fear that we shall be delinquent while others are active in this good work.

The latest movement of the sort is reported from Pittsburgh, where a joint committee, representing Congregationalists, Methodist Protestants and United Brethren have been conferring upon terms of union. Their report, which is presented below, is to be submitted to the representative bodies of each people, and if approved will form the basis of the new and unified body. An address to the governing bodies of the three churches was also adopted, and both will be sent out at once for consideration.

The recommendations of the subcommittee, as amended and adopted, are:

1. That the basis of representation in the general council shall be one for every 5,000 members.
2. The power of the general council shall be advisory, and any recommendations it may make shall be referred to the constituent bodies of the three denominations for approval.
3. That a committee of three from each of the general bodies represented shall be authorized to arrange for the time and place of the meeting of the first general council.
4. That at the first session of the general council a temporary organization shall be effected by the election of a chairman and secretary, and that the council itself shall determine the officers it may need and the manner of permanent organization it may prefer.
5. The purposes of the general council shall be:

- (a) To present to the world some realization of that unity of believers which, in accordance with the prayer of our Lord, seems so desirable among Christian churches.
- (b) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.
- (c) To secure as far as possible the unification of kindred organizations now existing in the several bodies.
- (d) To consider methods by which in the state, annual and district conferences the bodies may be brought into co-ordinated activity and organic unity.
- (e) To prevent the unnecessary multiplication of churches and to unite weak churches of the same neighborhood whenever practicable.
- (f) To unite and encourage the affiliation with this council of the Christian bodies cherishing a kindred faith and purpose.

Dr. Washington Gladden of the Congregational Church, chairman of the joint committee, and Dr. W. M. Weekley of the United Brethren Church, secretary of the joint committee, were chosen as commissioners to present the matter to the governing bodies.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Edward Everett Hale

TIME FOR SOBER REFLECTION.

To explain the various stages of social advancement is necessary to a right understanding of the present conditions of society, but to explain is not always to justify. That certain anti-social conditions exist may be cause for little surprise, but when apologists arise attempting to justify certain acts of lawlessness because some awful crime has been already committed, then it is time for sober reflection.

Lynching is on the increase in this country. It is not confined to any one section, nor is it the result of any special crime. The contrary view has until recently been the generally accepted one. The North a few years ago washed her hands and declared herself innocent of this crime of lynching. But it would now seem that there is no longer any distinction. According to our best information there were ninety-six lynchings in the United States in 1902. Of this number eighty-six were negroes, nine white and one Indian. More than a dozen different crimes figure as causes. *Less than one-third* were cases of criminal assault. Some were for the more ordinary crimes. And yet a preacher of some note is reported to have publicly declared that the only way to prevent lynching is to cease the peculiar crimes which lead to it. We ask, Is this the way to prevent crime of any character? But some one replies, "Must not society register its horror of these awful crimes?" How? By committing perhaps a worse crime? It is bad enough for twelve men to deliberately and calmly decide that one of their fellow-men shall forfeit his life; but when a mob of men, tensioned to insane frenzy, take justice in their own hands, torture and burn in fiendish delight one of the social delinquents, is it not time to call a halt? It is well known to the student of social psychology that men in a crowd lose a certain sense of responsibility and do things which as individuals they would wish to repudiate. The mob is never to be trusted.

The object of punishment should be to afford protection to society, to deter crime and reform the criminal. A careful study of lynching discloses the fact that it is not effective in any of these particulars. On the other hand, it brutalizes those participating in it, feeds their animal passions and breeds disrespect for human life. Until we can secure to every man who has been accused of crime an impartial and speedy trial, granting to him his rights under the constitution, we stand in a poor position to act as a court of justice where Russian Jews and Armenian Christians may receive a fair hearing. To be a leader in the arts and industries should afford us but little satisfaction if we cannot by example as well as precept lead the nations of the earth into a more humane and Christian state of society.

"WHAT ARE WE HERE FOR?"

There is a great advantage in having a definite purpose. We recently listened to a clear-cut address on the above question at an Illinois district convention. The speaker, J. G. McNutt, made it plain that the earnest Christian attended the convention to gain a fuller measure of spiritual life. It occurred to us that it might be profitable to put this pertinent question to our entire brotherhood. Especially should our young people be thoroughly drilled concerning the definite work whereunto our God has called us. What is the definite mission of the Disciples of Christ? If we have been called to the kingdom for such a time as this what are we here for? We are ambassadors on Christ's behalf and must bear our testimony to the Lordship of Christ, but this is not our distinctive mission. All about us are devout believers in our superhuman Savior. Nor is it our exclusive duty to insist that the Bible and the Bible alone is the religion of Protestants. We could have no monopoly of teaching that baptism is a "burial" and a "resurrection." Nor that it is in-order-to the remission of sins. The majority of Christians accept this latter position. Our definite mission is to urge upon the consciences of all Christians the waste and sinfulness of division and the necessity of Christian union for the evangelization of the world. That is what we are here for. We will preach the sovereignty of our blessed Lord and Master. We will present the gospel of an atoning and living Redeemer in its pristine purity and its primitive power. We will urge the unconverted to believe on the

Lord Jesus, to repent and be baptized unto the remission of sins that they may receive the gift of the Holy Spirit. These we will not neglect. But the chief reason of our being is to urge Christian union in season and out of season upon all followers of him who prayed that they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.

THE SUPREME TEST.

A friend went down in the country recently to invest in real estate. A large part of his life had been spent on a farm and he considered that he was a good judge of land; at least he knew a good field of corn when he saw it. He was driven around over a wide section of country and he saw much that was pleasing to the eye. He stopped at one farmhouse, attracted not so much by the lay of the land as by the interesting character who was its possessor, who immediately informed him that this was the best piece of land in the county. He told what marvelous crops his grandfather used to raise, and he added with an evident sense of satisfaction, "I farm just like he did. I don't use any of these new-fangled notions to plow my corn or cut my grain with." But this did not seem to convince my friend that this was just what he was looking for, so the farmer continued: "I know I have the best farm, because I sent some of the soil away to be analyzed," and then he took a little book out and showed the different elements according to the analysis.

But my friend replied: "That's all very good, but I want to see what kind of corn you raise. Just show me a sample of your best fruit." He had but little to show except thistles and briars, so he commenced telling about the kind of soil one should have and how it should be cultivated. My friend moved on and the old farmer stood in silent wonder. He followed the tradition of his fathers, but somehow he did not get very good results and his farm did not sell. He failed to appreciate that though the test he was making was very good, yet the supreme and final test was "fruit."

While he is not in any sense a type of the rural class, yet, strange as it may seem, he is a type of altogether too numerous a class of "church members." They are careful about the religious soil from which they sprang and the traditions which they follow, and especially are they particular about the "tithing of mint, anise and cummin," and, alas! too often neglect the weightier matters of the law, justice and mercy. But the hard-headed man of affairs is demanding the same test in religion that he does in business. He wants to know if you can show the "goods." The test of truth is the *life test*. It does very little good to try to bolster up any religious doctrine which does not affect character for the better or to talk against any form of religious belief when it is producing the fruit of the spirit in any large measure. Figs do not grow on thistles. "Every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit," is as true to-day as when the Master first uttered it. A vital faith must issue in a life that is "hid with Christ in God"; in "a new sense of the presence of Christ as deliverer and Lord"; in an enthusiasm for personal integrity and social righteousness which will make its influence felt the world round as never before in the history of the church.

"At Eventide, the Light."

BY REV. WILLIAM HIRAM FOULKES.

"At Eventide, the Light." Till then a day
Of toil and strife, where one in vain seeks
Rest—a day which to his troubled heart speaks
Bitterly. His soul a plastic thing—clay
Molded; his heart, once bright, now ashen gray
With death; his eye dull to the glory bright
With promise to another's eye. Yet live!
Thou dull, dead Soul! "At eventide, the light."

I can not always see in mid-day glare
The soft-hued beauty of the world. Too much.
Of light is e'en as not enough to such
As I, whose eyes are wearied by the flare
Of noon. Ah, then, what rapturous delight
Is mine!—to see "at eventide, the light."

CONTRIBUTED

A Lesson.

RUTH REID.

We pray: "Thy kingdom come,"
And turn our faces from the wrong
To men; who wait among the throng
For work, with willing hands and strong,
Then pray: "Thy kingdom come."

We pray: "Thy will be done,"
Raise not the fallen, leave them to die,
Call ourselves Christians, heed not the cry
Of children for bread, but pass them by—
Then pray: "Thy will be done."

THE CONVINCING POWER OF CHRISTIANITY IS IN CHRISTIAN UNITY.

F. M. GREEN.

The "Old Stone Church" in Cleveland, Ohio, is one of the landmarks of the city. It belongs to one of the Presbyterian congregations of the city of Cleveland, though for many years it was their only rallying place. More than sixty years ago Alexander Campbell occupied its pulpit on several occasions in defense of the faith once delivered to the saints.

Among the able and godly men who have made it famous none, perhaps, stand higher than Dr. H. C. Hayden, who for more than a quarter of a century has been preacher and pastor for the flock. May 11, 1902, he closed his active work on account of age and infirmity and preached his farewell sermon. His text was John 17:20-23, and on the great subject of Christian union and unity and under the solemnities of his closing message he emphasized its power, when realized, to convince the world that Jesus is the Christ, the Son of the living God.

In the development of his theme he spoke in part as follows:

"Next after the cross there is nothing in the gospels that goes straight to our heart like this prayer of our Lord before he suffered. He is praying for his disciples, then and afterward to be enrolled, to the end of time. It is a singularly unworldly prayer. It moves on a very high plane. He is not pleading that they may be prosperous, comfortable, free from trial and from tears. He is praying that they may be one. He says he has given them the glory, given unto himself the glory of loving, unselfish obedience to the Father's will. He has given them this glory to the same end, that they may be one, even as we are one. The oneness of all believers is thus central in his thought and desire.

"What, then, is the oneness for which Christ prays? It seems a very simple matter for the few who then gathered about him to stand together, love one another and testify to the one thing Christ was to them. Let no divisive spirit, no selfish ambition, no fretting controversy separate them one from another. One in their knowledge of him and love for him, let their devotion to him keep them close together and make them one. Persecuted, then the more surely one.

"But now, so many millions, of so many races, of such extremes of life, living so far apart in space, in social condition, in culture and opportunity! Now, when men have ranged themselves in so many sects and formed themselves into their little preserves, as if to say to all not of their persuasion, "Not wanted here"! The oneness for which Christ pleads, as meant to embrace them all, in every place, in all time, who call him Lord, seems, at first glance, surely impossible of realization. Oneness in such diversity! How can it be? And yet Christ prays for it and means it to be the ideal of his disciples realized 'nun earth.'

"We may say with certainty (1), that no form of compulsion can bring this to pass. This is a matter of conscience and of principle; and when conscience is confronted force, with all pains of torture and fiendish iniquity, has never been successful to a great degree. Men die sooner than yield that to which they feel themselves called of God.

"Nor (2) will success be any more assured if we begin with beliefs and insist upon one creed. Men will never think alike upon religious matters. They are not so constituted that they can. God, Christ, the Holy Spirit, the very same, is approached by each man, and truly approached, with his own mental apparatus, previous training and environment, which are well understood in heaven but scarcely upon earth. If oneness must needs consist in adopting one creed it must be a very simple one and framed in the very words of Christ. The moment we go further and say just what he meant and insist upon one interpretation and no other to be allowed, men separate who were one before the simple utterance of Christ, when each was left to get his own meaning out of it.

"Nor (3) will the church fare any better insisting upon one form of polity and worship. These are still less essential. They are really non-essential, and to insist upon non-essentials is the worst form of insistence. One can pardon, nay, admire, a stand to the death in a matter of principle. But whether worship shall be with liturgy or without, with or without organ and instruments of music, with surpliced or unsurpliced choir or none at all, what matters, so God, who is spirit, be worshipped in spirit and in truth? What harm can come from performing some the one thing and some the other if so be the liberty of choice is granted and the choice of each respected? As little matters it whether the government is by the congregation, acting by itself, or through a session or a bishop writ large, if only it is sure and felt that any form that works, and wherever it works well is well enough just there; and every man, every church of Christ, may well be left to its own persuasion in such matters. The utmost diversity in matters outward and formal might actually exist and never impair, nay, might even further, the only union, the only oneness possible.

"For (4) there is no oneness thinkable upon earth but that of the heart. It must be moral and can be nothing else. Men can never be lifted to the same intellectual, social, racial condition. Wealth can never be a basis of union. Nor can any outward circumstance. But there is one force mightier than them all and that is love. And one lover supreme enough to command universal homage. Put Christ in the midst and all bow down before him in reverence and claim him as their Lord and Savior—him to follow, him to serve, him to believe in, him to obey. Devotion to him unites all hearts. The language of the heart is one the world over. In times of religious enthusiasm, in the singing of a great hymn by an immense audience, under the persuasion of an eloquent voice, in the rendering of the hallelujah chorus by a great choir and orchestra—in times without number people are unified through their emotions and affections, and the barriers that are wont to separate for the time disappear. Christ for the world, the world for Christ, unifies the heart of the church. All the churches agree to put him at the head—he the Captain of Salvation, the law-giver to the church, the revealer of the Father, whose word brings light, whose love was and is fathomless, and once, once for all, led him to taste death for every man. His victory over death amazes and thrills us as his death humbles us to our level. There is nothing divisive here. There is one tremendous pull to his feet, one great swelling chorus from all the tongues of earth—'crown him Lord of all.'

"Equally true is it (5) that all are agreed as to the transcendent type of character. The ideal is here in Christ. Follow him is enough to call out the amen of all hearts until some one gets up to say that his way of following him is the only way. What is moral? What is right between man and man? The decalogue, as Christ expounded it, who has any fault to find with it? What Christian character should stand for all who read the New Testament are practically agreed. Is this the Christian thing in conduct? Call up your servant, the man of all work, the clerk in the office, the lady of the house, the president of the states, the king on his throne, layman or bishop—it matters little who is called. Practically we get one answer. So here we are, the oneness for which Christ prayed practically realized so soon as we stop insisting upon matters of opinion or of usage and im-

posing them, as a yoke, upon everybody. Hold them as tenaciously as you please, only let your brother be equally tenacious in his pet opinions and usages. Put the subordinate, the non-vital, down on their level. Exalt Christ and seek first his kingdom and know, and act as if you know, that before Christian character in the humblest of men nothing can stand. Our sectarian fences are fuel for the flame when once the ardor of devotion to Christ is kindled in all hearts. The building up of sect is a menial, belittling occupation when once the Lord's idea of evangelizing the world has seized and possessed the soul. Then the churches will bring men to Christ, races to Christ, and let them worship and serve him as they please. No man can say this is impossible. No man accuses Christ of being an impractical dreamer in emphasizing this as the ideal for his church. This, the duty of all believers."

These words of the aged preacher may be studied with profit. They are at least a contribution toward the solution of the question which for a hundred years has been rising into majesty.

Kent, Ohio.

NOW ABIDETH FAITH, HOPE, LOVE.

CEPHAS SHELBURNE.

The apostle in closing that splendid thirteenth chapter of 1 Corinthians mentions three things, and he mentions them in the natural, logical, scriptural order in which they belong. In fact, you cannot place them in any other proper relationship. They form a pyramid in which the base is faith, the body hope, the apex love. As the apostle says in Hebrews, "Faith is the substance." It is primary, radical, basal, the rock bottom upon which all other virtues are built. When I was at the World's Fair I saw a great granite base; on that base was a telescope; under that telescope was a little man looking at the stars beyond. Making of this a figure showing the logical connection between "these three": That base is "faith," the little man is "hope," the telescope is "love," the stars beyond are the "things unseen." Hope is the eye of the soul, which, standing upon faith and looking through love, sees the things that are not seen with the natural eye, "for what a man seeth why doth he yet hope for?"

You will notice one thing, that the larger and stronger the base the larger telescope it can support, and the larger the instrument the plainer will be seen the things beyond. If you would have a large hope and love and a bright, immortal outlook, see plainly "the things not seen," you must have a broad, deep, abiding faith. The Washington monument rises 555 feet into the air and the view from its summit is most magnificent, but the foundation lies deep below the bed of the Potomac river. Let us who minister and teach lay the foundation of the Christian faith deep and broad, that our people may have firmer faith, ascend to loftier heights and have the brighter outlook. Faith does not create anything, any more than the eye creates the landscape; it only apprehends and appropriates that which already is. Faith comes with empty hands to receive something which has already been given by God. Hope comes with outstretched hands expecting something yet to be given from God. Love comes with full hands bringing something to God. They are the three graces. Faith, seated at the desk with open Bible, says, "Learn of me." Hope, with upward look, says, "Trust in me." Love, going about doing good, says, "Walk in me." Faith, searching diligently the things that are written concerning him, says, "Behold the Lamb of God that taketh away the sin of the world." Hope, looking steadily toward the second coming of Christ, says, "Behold, I come quickly and my reward is with me." Love, going with blessed service and loving ministry, says, "Behold what manner of love the Father hath bestowed upon us." Christ in you by faith, the hope of glory, walking by love. As the same apostle in his letter to the Thessalonians puts it, "Remembering without ceasing your work of faith and your labor of love and patience of hope in the Lord Jesus Christ." Faith produces work, hope, patience, and love lightens labor. Here is a man at the Niagara Falls planning a great scheme for the transmission of electric

power. He has the plant and specifications; foundrymen are at work on great water motors; workmen are cutting ditches to convey the water and the great wheels are being put in place; telegraph poles and wires are being put up between New York, Rochester and other contiguous cities. All this is faith. "But faith is the substance of things hoped for, the evidence of things not seen." And the "things not seen" but "hoped for" are the street cars running up and down the streets of Rochester and New York, facilitating ease, travel and comfort, and it is lovely to see the whole plan in operation. You will notice one thing, that just so soon as the whole scheme is completed and in operation faith and hope end in realization. So of anything completed. So in the scheme of man's redemption. Here are the plans and specifications laid down in the Book of the new covenant. God is the author. Man accepts its conditions, becomes a worker together with God in the matter of soul building. This is faith. But the things hoped for, the things not seen—heaven, bliss, immortality—are beyond. This is hope. There will come a time when faith and hope will end in full fruition of love. Hence the apostle says, "The greatest of these is love."

All true religion has these three properly related, well-balanced elements of faith, hope and love. They are the soul builders for eternity, the heights from which we get the immortal outlook. The Christian is a man of faith and hope. He knows whom he has believed; to him all things work together for good; his path of progress lies along the pathway of hope. Like Paul, he can say, "saved by hope." A man of God is true, brave, generous, strong, hopeful, loving; believes in humanity and that the world is growing better; believes in self and his divine power and possibilities to succeed and that it doth not yet appear what he shall be. The true Christian trusts in the goodness of God, believes good to be stronger than evil, truth stronger than error, that right will conquer might, sees a heaven on earth and looks forward to the new heavens and the new earth. You cannot shake, yea, even veil such a hope, for it is that which is born of faith, conviction, experience, works of love. Oh, the grandeur of Christian faith, hope and love—those three that abide! My brothers beloved, we are living here in this state of probation; often the mists and fogs surround us; oftentimes our lives are darkened by heavy shadow and great grief. Our base of faith on which we stand in our finite grasp of it is too narrow for large operations, but we are building it day by day; our telescope of love is too imperfect an instrument, but God is wiping the specks from the eye-lense. The eye of hope through which we see the things beyond is dimmed, we see through a glass darkly, but God is removing the cataract from our eyes. Some day God is going to call us up higher, when we shall take the wings of the morning and fly away, and as the earthly fades away in the distance and we enter in through the gates into the city, faith and hope will have ended in full realization of love, the greatest of these—"GOD IS LOVE."

Huntington, Ind.

AN UP-TO-DATE AND AGGRESSIVE MINISTRY.

J. W. HILTON.

No minister of the gospel needs to suffer in this day from backnumberism. If he does it is his own fault. Never were opportunities so numerous and so cheaply purchased as they are in our time for keeping abreast with modern methods of utilizing the never-failing power of the old Jerusalem gospel for the saving of human souls. That we may appropriate these increasing advantages we are not so much in need of money and opportunity as we are in need of *will*. With the old apostle we need to catch the spirit that will enable us to say with him, "I can do all things through Christ which strengtheneth me." Sometimes it is supposed that those who do use these chances for self-improvement have much more to do with them than those who do not. But this is a great mistake, for I know of men who have denied themselves of many things that others consider absolutely necessary to one's life, that they might obtain this brain and heart stimulation for the Master's work.

It is not possible for most of us to grow mentally and spiritually so as to become fountains of inspiration for others unless we come into touch with the truth not only in the Scriptures and in religious literature, but also in the living, throbbing lives of men who are devoting their time to special lines of investigation and teaching. Again it is by steel striking against steel that weakness is discovered; and by the discovery of our weaknesses alone, through the application of the truth, can we hope to be better prepared for the gospel conflict. We need to seek a solitary place where, as a group of gospel preachers, we may think, discuss and pray together in communion with each other and with God over the greatest question that demands the attention of humanity (Matt. 22:42).

As preachers of Nebraska, for two years we have enjoyed the great blessing of institute work under the inspiration of men like W. P. Aylsworth, J. B. Briney and C. A. Young. Those who worked through the institutes of 1901 and 1902 with these teachers are still feeling the impulse received in this work for service in the Master's vineyard. This year of 1903, from July 20 to Aug. 4, we are to have another season of study together, under the leadership of Prof. W. J. Lhamon of the Bible College, Columbia, Mo., and Prof. W. P. Aylsworth, chancellor of Cotner University. Brother Lhamon is a teacher of fine reputation, as might be judged from his work upon the C. E. reading course. There is no need of my speaking for Prof. Aylsworth, who has been so long a prominent figure in our educational work in Nebraska and with whom many of us have been associated as his students for several years. We are not alone, however, in our regard for him in Nebraska, for he has been employed this year as one of the principal lecturers at the famous Bethany Assembly in Indiana, where he will be engaged just before our institute.

But not the least inspiring feature of the institute will be the work offered by Harry Trumbull Sutton of the Cotner School of Eloquence. Some of us have taken class work with Prof. Sutton and can assure those who desire to improve in the matter of public speaking that the class work offered by him will be of great help. Private work, of course, would give many times the benefit to those who can take it at this time.

And then the fellowship with each other; how delightful and how helpful! We live too far apart in our work. We need each other for council, for sympathy, for inspiration.

The tuition, \$2.00 per week, is exceedingly low, the board very reasonable and the gain a desired one.

Professional teachers assemble in their institute work for improvement, physicians take frequent courses to keep abreast with advance and farmers are holding institutes in order to receive mutual benefit. Should not we, who have the greatest work of all to accomplish, do as much as these others to honor our sacred calling and present ourselves as workmen that need not to be ashamed in this age of rapid advance?

President Schell with his group of officers has made possible the best institute in many ways that we have yet held. I expect to attend. Many others do also. Are you planning to come? Our watchword will be "work."

A SERIES ON THE SECOND COMING OF CHRIST.

The Doctrine: Its Prominence.

PETER AINSLIE.

There are three great facts in the redemption of the world: First, the Son of God came to this earth to save the human race; second, he now lives in heaven as our advocate before the Father; third, he will appear the second time without sin unto salvation. The first is in the past—he came; the second is in the present—he lives; the third is in the future—he will come again. With this last promise we are now concerned.

Although there is much skepticism in the church to-day regarding the second coming of Christ, yet it is the most prominent doctrine in the Scriptures. It was the one theme of Enoch, the seventh from Adam, who proclaimed to the ante-diluvians, "Behold, the Lord cometh with his holy myriads"; it was the last prayer of John on the island of

Patmos, "Amen, come, Lord Jesus." It was the theme for whole sermons in the ministry of Jesus, as recorded in the gospels, where entire chapters are consumed with it, as in Matthew 24 and 25, Mark 13 and Luke 21. The Acts of the Apostles opens with it: "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1:11). In Paul's first letter to the Thessalonians each of the five chapters close with a special mention of this doctrine, like this: "Wait for his Son from heaven" (1:10), "In the presence of our Lord Jesus Christ at his coming (2:19), "At the coming of our Lord Jesus Christ with all his saints" (3:13), "The Lord himself shall descend from heaven with a shout" (4:16), "Preserved blameless unto the coming of our Lord Jesus Christ" (5:23) and the entire second letter to the Thessalonians is devoted to this one subject. In his letters to the Romans, Corinthians, Philippians, Colossians, Timothy and Titus he makes special mention of this "blessed hope." James, Peter, John and Jude likewise mention it in their epistles, as does also the writer of the letter to the Hebrews. In the New Testament, which may be read in ten hours, we are told no less than fifty times to watch for the coming of our Lord, or every twelve minutes in our reading. Certainly it must have been a prominent thought in the mind of God, and the early church caught it, for in the days of Massillon it was a kind of apostasy not to sign for the return of Jesus. Gieseler in his Church History (vol. 1, page 215) says for the first two centuries it was universally accepted, and Mosheim in his Church History (vol. 1, page 89) says there was no opposition to it previous to the time of Origen. Gibbon, the infidel historian, and certainly an unprejudiced witness, says in his Roman history (Milman's, vol. 1, page 262) that it was the reigning sentiment of the orthodox believers in the early church, and he adds that as long as it was permitted to subsist in the church it was productive of the most salutary effects on the faith and practice of Christians.

Its practicability in the minds of the inspired writers and of Christ himself is demonstrated by the frequent mention of it as a motive to fidelity and holiness: Be patient, establish your hearts, for the coming of the Lord is at hand (Jas. 1:8); When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory; mortify, therefore, your fleshly lusts (Col. 3:3-5); Let your gentleness be known unto all men, for the Lord is at hand (Phil. 4:5). Paul charges Timothy to keep the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ (1 Tim. 6:14). We shall see him as he is, and every one that hath this hope set on him, purifieth himself even as he is pure (1 Jno. 3:5). Bear persecutions, for at the revelation of his glory you may rejoice with exceeding joy (1 Pet. 4:13). Seeing that these things are to be discovered, what manner of persons ought you to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God (2 Pet. 3:11). And fifty such instances might be cited to show that the second coming of Christ was counted so practical by both Christ and his apostles that it was the chief motive for repentance, sobriety, sincerity, personal purity, enduring temptations, brotherly love, comfort for those in trouble, for Christian activity, ministerial fidelity, obedience to commandments and the keeping of the Lord's Supper. There is no doctrine of Christian living but you will find there is bound up in it the delightful doctrine of the second coming of Christ, "who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3:21).

Baltimore, Md.

It is recorded of Cornelius Vanderbilt that before he died he said to a friend: "I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it and never had it in my hands for a moment. I dress no better than my private secretary and can not eat as much as my coachman. I live in a big servants' boarding house, am bothered to death by beggars, have dyspepsia, can not drink champagne, and most of my money is in the hands of others, who use it mainly for their own benefit."



The world's great Altar-stairs
That slope through darkness up to God.
—TENNYSON.

CHAPTER V.

Winifred's Conversion.



HE church had been carrying an insurance policy for four thousand dollars, but the term had expired a few days before the destruction of the building, and so the congregation had now neither a house of worship nor its equivalent in money.

At a meeting held on Monday after the fire to consider what should be done, it was resolved to rent the opera-house and to hold services there regularly beginning on the following Sunday. A committee of four was appointed to solicit pledges for a new building, and Esther Raymond, as one of this committee, was requested to canvass the southwest quarter of the city. She shrank from approaching either Reuben Masters or Harrison on the subject, but she made an appeal to Mrs. Masters and Winifred, who respectively made satisfactory pledges for husband and brother. Harrison heartily ratified his sister's action, but with a feeling of disappointment that Esther had not asked him personally for the pledge.

But Reuben Masters assumed to be angry when he learned that his wife had taken this unwarrantable liberty, and especially in behalf of a church of which Frederick Sterling was pastor. He manifested his displeasure on the street as well as in his home. But whatever he may have said, and he said much and said it unkindly, he was really glad that his wife had made a pledge and had made it in his name. He was thereby relieved from the charge of inconsistency in giving to a cause which he professed to believe an unworthy one, and at the same time he was to have the credit of having contributed, even though by a sort of compulsion, to this public building, as he had to all other public buildings of the city.

The following Sunday Reuben Masters entertained Belshazzar Eli, one of his stool-pigeons, commonly called Black Eel, at a sumptuous dinner, and availed himself of the opportunity to criticise his wife's action in making a pledge in his name for Sterling's church. But he would pay the pledge, he said, although it had been made without authority. It would be as well to burn the money, but it should not be said that Reuben Masters had failed to meet even the most questionable of obligations.

He then announced his intention to go to Chicago early in the week, and to take his daughter Winifred and his friend Belshazzar Eli with him. They were to hear Col. Ingersoll deliver his latest and greatest lecture, and Winifred was to visit his brother's family. At least these were the reasons assigned by Mr. Masters for the visit to Chicago at this time, though his wife, son and daughter, who knew him well, and even Mr. Eli, felt that he had in his heart a deeper purpose than any he had seen fit to disclose.

At this point Harrison broke into the conversation with the remark:

"If you're going to Chicago, why not take mother? She needs a vacation, and would enjoy the colonel's lecture as well as yourself."

"Your mother is not very strong and would be better off at home. And, besides, I don't want a woman tagging after me at Chicago."

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Harrison turned quite pale.

"Why, Harrison," said Mrs. Masters, "some one should stay at home to take care of you." And then the poor woman overturned her cup of tea.

"See that!" exclaimed Reuben Masters. "Your mother grows more nervous every day. She couldn't stand the excitement of a trip to Chicago."

"That would depend upon circumstances," said Harrison. "A little genuine kindness might quiet her nerves." The young man's voice was unnatural from suppressed passion.

"Your father knows what is for the best," said Mrs. Masters, faintly, "and he thinks I should stay at home." Her lip trembled nervously. She closed her eyes to conceal any indication of feeling.

Harrison arose and went to her chair, caressed her hair for a moment, kissed her, and then passed out of the room into the library, whither Winifred followed him.

"Well, well, Black Eel," said Mr. Masters, apparently oblivious of what had been said, but speaking more kindly, "mother is tired of our company, and the children have gone to the library, and the only place of refuge for us is the office. There we can put our feet on the table, smoke our cigars, and say what we please."

In a moment the two men were gone and Mrs. Masters was left alone at the table.

When the sound of their steps on the walk without had ceased, she retired to her own room, where she flung herself on a couch and manifested her feelings in tears, which spoke more touchingly of the hollowness and miserableness of her life than any words, however forcible, could have done. With what astonishment would the husband, the son, or even the daughter, have beheld this new aspect of the life of this mocking woman, who was accustomed to applaud her husband's atheistic utterances and to speak scoffingly of the Christian religion! With what astonishment would they have seen her take her father's Bible from one of the drawers of an old bureau, and read many of its underscored passages, while now and then a hot tear rolled from her cheek upon the sacred page! And then if they could have pierced through this softened exterior, with still greater astonishment would they have learned of the transformation going on within—of her increasing horror of the servile, godless life she was leading. Many years of hypocritical subserviency to her husband's tastes and desires had demonstrated the emptiness of sensual things, and had begotten in her a longing in certain moods for the old faith which had filled the home of her girlhood with peace, hope and love.

Her heart had not yet lost its tenderness, though her tears had ceased to flow, when Winifred came to her room and asked the privilege of going to church that evening.

"Certainly, my daughter, you may go if you like; that is, you have my permission; I cannot speak for your father. Ask Harrison to go with you."

Pondering the signification of the open Bible, and of these solemn, unmocking words, Winifred returned to the library and said to her brother:

"Mother says I may go to church this evening, and told me to ask you to go with me. You will go, won't you, brother?"

"I will go to please you, sister; but you know I am not an ardent admirer of the preacher."

"But I am, brother, dear. He is the noblest man I have ever known," and then feeling that she had spoken too freely, she added quickly, "except my brother."

"You came near forgetting the exception," he said with a smile.

"Well, I did not forget it at any rate; and that ought to be sufficient. And now, brother, we must start in time to take Esther."

"To take Esther? Why?"

"To make good my promise."

"You had no right to promise for me."

"I did not promise for you; I promised for myself only; I did not know then that you would go."

"But my company might not be agreeable to Miss Ray-

mond. It might be embarrassing for her to appear with me in public after that—oh, you know what I mean—that unmentionable performance at the fire."

"I suppose she isn't the first girl who was ever kissed in public."

"But she isn't like other girls."

"Oh, yes, I think she is—in that particular."

"In what particular?"

"Oh, in not getting very angry at the man she loves for kissing her impulsively, you know—just because he couldn't help it. You wouldn't punish a man for murder even—if it was the result of an insane impulse."

"You treat the matter too lightly, sister. It is serious—I had no right—I am mortified when I think of my presumption. But you have my promise to take you to church and you have not released me. So I must go whether my judgment approves or disapproves."

When Harrison Masters and his two companions entered the opera-house Deacon Smadson crooked his fingers at them as much as to say, "Follow Deacon Smadson," and then proceeded with great dignity to conduct them to the front of the room and seat them in a prominent place near the stage. And now, having accomplished this distinguishing act, the deacon surrendered the high office of usher for the remainder of the evening.

Throughout the opening exercises, Harrison Masters was impulsive, indifferent, critical. He was a musician of no little ability; could play the violin with skill and sing ordinary songs creditably; but when Esther offered him her hymnal he declined the book. He was now on the defensive. Somebody was about to try to convince him of something and he must be wary. He would not stultify himself by singing the praises of a God whose existence he denied, or, at least, seriously doubted, or of a Saviour whom he regarded as a mere man glorified by tradition and myth into a divine personage.

He gave close attention to the reading of the fourth chapter of John, and stood with folded arms and unbowed head, gazing at the preacher during prayer. Notwithstanding his prejudice against Christianity and its advocates, he was deeply impressed with the simplicity and earnestness with which the prayer was uttered. "Can it be possible," he asked himself, "that Sterling really believes he is addressing some listening God in the skies? Sterling is not a fool; and, if his earnestness is simulated, he is a first-class actor. How dreadful it must be to suffer one's self to be imposed upon by such monstrosities of doctrine; How fortunate for me at least that I have escaped the grasp of all such superstitions!"

Mr. Sterling's theme was the character of Jesus, and his test John 7:12: "And there was much murmuring among the people concerning him; for some said, he is a good man; others said, nay; but he deceiveth the people."

The preacher began with the proposition that the goodness of Jesus was conceded by all who saw him and knew him during his ministry, even by his enemies as well as his friends, with the single qualification from the lips of unbelievers that he was a deceiver of the people; that the Jews denied the Saviour's claims to the Messiahship, and denounced him as a blasphemer for making himself the son of God; but that, when asked to show any impropriety of speech, any manifestation of unkindness, any mark of selfishness, any lapse from virtue, any indication of sensuousness, any disregard of duty, on the part of him who "spake as never man spake," and "went about doing good," even the most bitter and violent of his enemies became significantly dumb. The preacher then proceeded to prove the foregoing propositions by many infallible proofs drawn from the Word of God, and by the opinions and admissions of eminent men and women, both believers and unbelievers, who had borne united testimony to the utter unselfishness and blameless purity of the Saviour's life as recorded in the Gospels.

Throughout this part of the sermon Harrison Masters was keenly attentive. True, he was not in a worshiping mood; for to him prayer was folly, and praise was meaningless. But he was in a mood for the enjoyment of the

logician's fencing and the orator's enthusiasm, whatever the theme; and if anything more than emotional effervescence could be developed in the treatment of a text of Scripture, he was willing to applaud even though he could not believe.

Mr. Sterling's earnestness, his sustained argument, his easy diction, gradually led the young lawyer into the manifestation of a deep interest in the sermon. Not that the man in the pulpit was about to conquer the skepticism of his critical hearer, but that the latter was pleased at the skill of the former in his effort to maintain what seemed to the lawyer to be an indefensible position. "With a few hours' study of the subject I could easily refute all of these sophistries," thought Harrison. "I'll admit that I do not see now just how this could be done. But the whole scheme of redemption, as it is called, is a fraud, and, being a fraud, could be overturned by the logic of any competent lawyer. I am satisfied I could take the Bible and, with a day's examination of it, point out enough of its inconsistencies to condemn it, and any argument based upon it, in the estimation of all right-thinking people."

Meanwhile Mr. Sterling had risen from his premises to his conclusion. Having shown the character of Christ, his humility, his unselfishness, his patience, his kindness, his compassion, his purity, his unlikeness to his contemporaries, his superiority in thought and life over all others who have ever lived, the preacher now planted himself boldly and impregnably upon these well-established premises and asserted the divinity of Christ as the only legitimate conclusion deducible therefrom. Here the intensity of the preacher's personal convictions imparted life to his words, which thrilled the large audience into tender responsiveness. Even Harrison's heart beat faster as the glowing words fell into his ears; and while he denied the power of the Gospel, he silently acknowledged the power of the preacher. "He argues well for so bad a cause," he commented, "and he is full of oratorical fire. But he pleads on the wrong side. Christianity is as false as every other religion, and hence every argument in support of it is fallacious through and through."

As has been seen, Harrison Masters was a good listener. He was a gentleman, and, as such, paid respectful attention to any speaker whom he might consent to hear, regardless of his agreement or disagreement with the speaker's opinions. On this occasion he had concentrated his mind on Mr. Sterling's sermon, and had not given a thought to Esther at his side, or to his sister at Esther's side. If he had glanced at Winifred at any time during the sermon, he would have found her deeply affected; if he had glanced at her during the exhortatory words of invitation, he would have found her powerfully agitated. When the audience arose and the singing began, Winifred attempted to sing; but the words, "Just as I am, without one plea," seemed to paralyze her throat, and she closed her pale lips and released the book from her trembling fingers. All of this was observed by Esther, who continued to hold the book and endeavored to join in the song. When the audience began the third stanza,

"Just as I am, though tossed about,
With many a conflict, many a doubt,"

Esther stepped back so as to make room for Winifred to pass, and turned with a mute appeal to her friend. Winifred hesitated for a moment, and then passed resolutely in front of Esther, and touched her brother's arm to signify that she desired to pass into the aisle. A quick glance was sufficient to enable the brother to read her face. He turned almost as pale as she, and his fingers trembled almost as much as hers; but he stepped into the aisle, and watched her as she walked forward to the place where the preacher was standing in front of the stage.

It was done now—only a few steps forward—only a surrender of self and a forfeiture of home and paternal love—and Winifred was at the foot of the cross. When she made the good confession, "I believe with all my heart that Jesus is the Christ, the Son of God," her voice was firm and her face composed, and the half-suppressed sob which invaded the silence came not from her lips, but from the

lips of Esther, who was vainly striving to conceal her agitation.

After the benediction Winifred joined her brother and took him by the hand, sobbing into his ear:

"O brother! You will not desert me, will you?"

"No, sister, certainly not."

"I was afraid you would be displeased," she said timidly.

"I have no right to be displeased, and I am not displeased," he said tenderly. "You must think and act for yourself in these matters."

"But you know what father said—you know what I am to expect from him. I can bear that, I suppose; at least, I'll have to try. But I could not bear to have you turn away from me."

"You will not have to bear that, Winifred. I'll never turn away from you. I love you too dearly to suffer any little difference of opinion on religion to separate us. And perhaps father will relent—he does not execute all his threats by any means. He may be more easily reconciled than we imagine. At any rate I'll stand between you and harm."

"Then, brother, if you will permit me, I'll walk with Mr. Sterling as far as Esther's. He desires to speak to me for a few minutes, and we can save time by talking as we walk homeward. You and Esther may go on if you will, and I'll follow with Mr. Sterling."

"Winifred," began Mr. Sterling, as the two walked slowly from the church in the direction of Mrs. Raymond's, "you have indeed entered upon a new life to-night. You have assumed a new relationship. You have taken upon you a new obligation. I am rejoiced beyond expression; and yet I would warn you at the beginning that the Christian must suffer as well as rejoice—must pass through the hour of despondency as well as the hour of exaltation. Your pathway will not always be smooth; on the contrary, it will be very rough sometimes, and you will need help, or you may fail."

"I shall not fail, Mr. Sterling. With God's help I shall pass safely over all the rough places."

"You have anticipated my words, Winifred. I see you understand to whom you must look for help. With God's assistance you cannot fail. If you will pray and struggle on, the Lord will ever be found at your side, giving you strength and courage."

"I am sure of that, Mr. Sterling. I am sure he gave me strength to-night, and I believe he will strengthen me for every trial that lies before me. The happiness of this moment more than compensates for what I have given up."

"I am glad to hear you say that. And now, Winifred, a few more steps will bring us to Mrs. Raymond's, where we must separate. There is another question of grave importance to be considered. Have you decided how and when you will make known to your parents what you have done?"

"No, sir," she answered, with a slight shudder.

"Do not be alarmed," said Mr. Sterling. "Your brother will surely protect you from violence if that should be offered you. The worst that can befall you will be banishment from home. But, no, that may not be the worst, after all; for banishment, as I look at it, would be preferable to a life of slights and threats at home. But whatever may be the result, I think the wisest course is to tell your parents at once what you have done."

"Would it not be better for brother to tell them?"

"I think not. Speak to your father yourself. Your sweetness and frankness will touch his heart if anything can."

"O Mr. Sterling! You do not know the bitterness of father's feeling against Christianity! I thought I would like to rest in peace at home one night more—"

"You cannot rest in peace to-night unless you tell your father what you have done. The dread of doing to-morrow what should be done to-night will be as disquieting as all that can be suffered from your father's anger. I think it would be better to speak to your father on the subject immediately."

"Very well, Mr. Sterling, I'll try to follow your advice."

At the gate Esther and Winifred held a short conversation apart from the gentlemen, after which Mr. Sterling turned north toward the parsonage, while Esther went into the house, and Winifred walked homeward with her brother.

Skeptic though he was, the heart of Harrison Masters had been wonderfully touched by his sister's conversion. He was in an unusually susceptible mood, therefore, when he departed from the church with Esther Raymond leaning on his arm; and because of this fact he walked half the distance to Mrs. Raymond's without giving utterance to a single word.

Esther was the first to speak. The silence was oppressive to her; and none the less so because she intuitively felt the reason for it. Desirous of preventing any declaration of love, and knowing that, if this silence continued, such a declaration might be made impulsively at any moment, and under such circumstances that the offer could not be disregarded without offense, she sought to direct her companion's thoughts to the subject of his sister's submission to the Saviour.

"I wish many others had been affected as Winifred was to-night. The sermon was a masterly argument, and the exhortation seemed to me to be irresistible."

Esther manifested wonderful control of herself, and yet her woman's heart was betrayed by the slight tremor of her voice.

"It would have been better if she and I had both remained at home," said Harrison, regretfully, almost bitterly.

"Oh, no, Mr. Masters, it would not have been better. It is better, far better, as it is. Winifred has at last found courage to break loose from sin and to take her stand upon the Lord's side. This act might have been deferred indefinitely if she had not attended the meeting to-night. She has been richly blessed in coming, and I think you have been blessed, too, though, in an inferior degree."

"Time will show whether or not she has acted wisely," said Harrison with a sigh. "I do not assume to decide the question. I, myself, cannot believe; but if she can and does—and I dare not doubt her word—it is possible that she may be happier in the church than out of it. But I shudder for the consequences when father learns what she has done."

"Surely you will protect your sister from violence," said Esther warmly.

"That I can do—that I will do. But I cannot think physical violence will be offered. Father has frequently threatened to drive her from home if she should join the Nazarenes; pardon me, I use his expression. If he should enforce his threat I could take care of her. Winifred and I could live together very happily. But there is another way in which he could punish her more severely still. He might suffer her to remain at home, and, by a persistent course of mistreatment, render her life a burden and her religion a failure. If he should pursue this course, I do not see what could be done for her. And so I still think it would be better for both of us if we had remained at home to-night."

"And I still think you are mistaken," said Esther feelingly. "I think all things will work together for Winifred's good in accordance with the Divine promise. And as for yourself, Mr. Masters, I am sure you have been greatly benefited. You will not soon forget the incident of your sister's conversion. The recollection of this tender scene will be educative, and will enable you to see, by and by, with a truer vision than you have at present. I do believe this night will prove a blessing to you as well as to Winifred."

"Not to me—not to me!" he said, passionately. The smouldering fire had burned through to the surface, and now his whole being was at a white heat. Esther had never heard him speak with such intensity of feeling. She sought to turn his mind from herself, but before she could choose her words, he said: "I believe this night will prove a curse to me—a bitter curse! Esther Raymond, I wish I dared to tell you what is in my heart!"

She understood well enough what he wished to say. She trembled rapturously with the thought that he loved her.

But she felt that a radical change in his attitude toward Christianity must take place before she would dare to hearken to his tale of love. And so, choosing her words carefully, she said:

"You may freely unburden your heart to your Saviour. I will pray for your conversion, and—"

"And that will never take place," he said haughtily. "But here we are at the gate, and I am glad of it. It is folly for us to pursue this unpleasant conversation further."

Esther gave him no answer, but waited till Mr. Sterling and Winifred came up, and then, with a kindly farewell to all, went into the house.

Harrison and Winifred walked silently toward their home. He was in a resentful mood and engrossed with his churlish thoughts. She was in a flurry of doubt and fear as to the manner in which her father would receive her.

"Brother, you will not desert your poor, timid sister?" she asked as they ascended the steps.

"No, pet," he answered, softened at once by her touching inquiry, and forgetting Esther's evasive words.

Reuben Masters was in the parlor, seated before the grate, and rocking furiously. When he had learned, on returning home a few minutes before, that the son and daughter had gone to church without consulting him on the subject, his anger had driven Mrs. Masters to the covert of her own room. And so his children found him giving vent to his wrath in solitude.

In a moment Winifred was at his feet, gazing with supplicating eyes into his face.

"Father," she said, "I have given myself to the Lord."

He seized her roughly by the arm and pushed her as far away as he could, and then held the trembling form at arm's length, while he considered what course to pursue. Harrison moved quickly forward to Winifred's side, and fear and resignation struggled pitifully on her face.

(To be continued.)

BOOK REVIEWS

AN ENDEAVORER'S WORKING JOURNEY AROUND THE WORLD. By John F. Anderson. Christian Publishing Co., St. Louis. 1903. Pp. 313. Price, \$1.50.

Mr. Anderson is a young man, who, some five years ago, left his home in the Middle West to see the world, with the sincere desire to know something of its various localities and characteristics, and with very little else. This book is the story of his wanderings on the Pacific Coast, through the Yellowstone region, and on across the continent, visiting all the different states in the Union, and finally starting for Europe, with a determination of going quite around the world, which he succeeded in doing. His method was to hire himself out wherever he could secure employment, and failing in that, to practice the art of the barber. His experiences, both in America and foreign lands, are told in simple and yet interesting style; and the book is illustrated with a sufficient number of photographs to aid in the telling of the story.

MR. KEEGAN'S ELOPEMENT. By Winston Churchill. New York: The Macmillan Co. 1903. Pp. 73. Price, 50 cents.

The scene of this little story is in the island of Madeira, and the episode is the elopement of a young American naval officer with the beautiful daughter of a resident of the island, with the assistance furnished by an interested seaman and his mate, together with the help of a young naval recruit. The story is told in Mr. Churchill's interesting style, and has a few illustrations to help it out.

THE RELIGIOUS EDUCATION ASSOCIATION. Chicago: Executive Office of the Association. 1903. Pp. 422. Price, \$1.00.

This volume contains the proceedings of the convention held in Chicago, February 10-12 of the present year, to organize an association for the improvement of religious education through all the channels which may be used for that purpose. The profound impression made by the convention, not only on those who attended, but upon the city and the country through the medium of the press, is somewhat explained by the character of the addresses published in this volume. It is a book of special value for those who are seeking suggestions for a better kind of work than has been done hitherto in Sunday-schools and other organizations of a religious nature, and its suggestions are exceedingly important to all who are interested in the development of character in the young. Not only are the addresses given, but the minutes of the convention are

added, together with a list of the personnel and the machinery of the convention, and a list of the members of the association thus far. The book is a work of art, and already a large sale is promised, even beyond the circle of the membership of the association. Those who desire copies may address The Religious Education Association, 153 La Salle St., Chicago.

FAIRY TALES OF THE FAIRIES. With Biographical Sketches and Their Famous Orations, in Six Volumes, edited by Alexander K. McClure and Byron Andrews. F. F. Lovell Publishing Company, New York and St. Louis.

This is one of the most complete works of its kind, bound substantially, in six volumes, 12mo., cloth, profusely illustrated. The type is large and very readable, and the books are bound in linen garnet cloth, lettered and embossed in gold. Pictures of the Presidents and facsimiles of their signatures go with the set of books. Parents who want a set of books which will bring the boys and girls in touch with the great leaders and thinkers in American history should have *Famous American Statesmen and Orators* in their homes. The orations are given in full and the study of orations will not only aid lawyers and public speakers in discussing the great problems of the day, but will give those who carefully read these orations an insight into the development of American history. The six volumes illustrated can be purchased from the publishers, F. F. Lovell Publishing Company, for \$9.

THE DRAMA OF THE APOCALYPSE. In Relation to the Literary and Political Circumstances of Its Time. By Frederick Palmer, author of "Studies in Theologic Definition." The Macmillan Company, New York. Price, \$1.25 net.

Of the making of books on the Book of Revelation there seems to be no end. But the superiority of the expositions of this Book, now written, over those written a generation ago is a sufficient apology for bringing out books like the one under review. This does not pretend to be a commentary, but it is a study and an appreciation of the Book of Revelation; and it is just such a study as will make one appreciate a book whose symbolic language has repelled many a conscientious reader. This study is based upon the thoroughly sound principle that to understand a writing we must first know what it meant to its first readers. Mr. Palmer is a preterist. He rightly believes that the Revelation was not written to give a panorama of the fortunes of the church to the end of the ages, but that it is a drama whose several acts and scenes are passed before the eye of the reader to encourage and comfort him in the midst of a persecution that threatens the very life of the church. The old expositor attempted the fruitless task of unraveling the meaning of all the mysterious symbols of this book; but the new, more wisely, is content to read the book comprehensively and catch its great outstanding lesson. The lesson of the drama, according to Mr. Palmer, is "take courage and be faithful, for the victory of the church is sure and her triumph is at hand." This book is an attempt in the right direction. It can be most heartily commended.

GLANCE AT THE GLOBE

Fifty persons believed to be drowned by bursting of dam at Oakford Park, pleasure resort near Greensburg, Pa.; buildings swept away and trolley cars loaded with passengers carried off.

Pope Leo XIII. close to death for last twenty-four hours and artificial stimulants alone keeping him alive; final confession made and rite of extreme unction performed; his physicians say he may live several days.

In a conflict between Turkish troops and Bulgarians near Vodena, forty-six miles north of Salonica, the latter had ten killed and the Turks two wounded. The dead Bulgarians wore uniforms bearing badges inscribed, "Liberty or death."

The Society of the Cincinnati, which has had for some time a standing offer of a gold medal for the composer producing acceptable music for "America," which for years has been sung to the same air as the national anthem of Great Britain, has awarded the prize to Professor Arthur Johnstone of New York.

A discovery of extreme interest in the artistic world has just been made in the Uffizi gallery at Florence. This is no less than several rough sketches by Michael Angelo. The paper used is of precisely the same quality as that he used for like drawings. Eight of the sheets contain studies for figures in the Sistine Chapel, such as the Christ of "The Last Judgment" and the Virgin seated at his feet, and the creator of the picture of "The Creation of Adam."

We may now expect to see the prohibition law enforced in the State of Maine. The judges of the Supreme Court have given notice that the possession of a United States internal revenue liquor stamp will subject the possessor to a jail sentence instead of the usual fine, and all over the state hotels and restaurants have closed their bars, wholesalers have gone out of business, and within a week every retailer will have quit selling. Some think the judges intend to make prohibition so obnoxious the people will repeal it. We trust that it will have a very different effect.

AT THE CHURCH

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

What the Holy Spirit Can Do for Me.

Topic July 12: John 16:5-15.

This whole matter of the promise of the Holy Spirit is made confusing by want of care in reading and in the application of the first principles of interpretation.

To whom is Jesus speaking in this and preceding chapters? In the last verses of the fifteenth chapter of John we have this language: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me and ye also shall bear witness because ye have been with me from the beginning." This clearly indicates the purpose of the Comforter's coming, the form of manifestation and to whom especially promised—to the disciples or apostles who had been with Christ from the beginning. Remembering this, we may be able to study this subject understandingly. But as to what the Holy Spirit can do for us we shall have to look elsewhere.

The Holy Spirit is promised to them that obey him, but not in the same sense or manner of manifestation, nor for the same purpose, save in a limited sense. This is not limiting the promise of the Father nor the power of the Holy Spirit; but this discrimination and care in reading is needed to set the apostles in their proper places as witnesses, and also to set ourselves in the proper position and attitude to receive the Holy Spirit and to be filled with the Spirit. The general purpose of the Spirit's coming is, of course, the same to-day as in the apostolic age. The Holy Spirit still, and in manifold ways, reproves the world of sin and of righteousness and of judgment. And this is the first thing the Spirit may do for me—for us all. The thing we need in this age of loose thinking and low living, of all-absorbing materialism and commercialism, of trusts and strikes—the strife not between capital and labor, but between the selfishness of men in the midst of the world's mad scramble for gain, for position, power, pre-eminence, the phantom called "success." It is the reproof of the Holy Spirit this old world needs. It is the old message of the presence and power and possibilities of spiritual possessions and attainments. We are forgetting the greater things. We are bartering our spiritual birthright for the mess of red pottage—wrung from human hearts and hands—our own, perhaps, our brother's, wiser in the things of the world than we, and yet a knave and a fool. It is not pessimism, but the recognition of our sins, of our unrighteousness. The Holy Spirit is to reprove the world of unrighteousness. With all our boast of civilization, our standards of right—of righteousness—are surprisingly low and uncertain. Witness the labor strikes, the race bitterness, the lynchings and lawlessness in many forms. I feel my own need of reproof. I am not righteous, do not love the right, am not set for the right and against the wrong as I should be. May the Holy Spirit's reproof come to every one to quicken us, guide us, judge us, regenerate us, individually, and fill us and fit us for service!

THE PRAYER MEETING.

SILAS JONES.

A Sectarian Spirit.

Topic July 15—Mark 9:38-42; 1 Cor. 1:10-15.

One way for me to dispose of the sectarian spirit is to say that all the sectarians are opposed to me. Then whenever a man believes what I do not believe or rejects what I believe I call him a narrow, bigoted sectarian. In this way I save myself a great deal of trouble. It will be easy to put every man in his proper class. The labor of thinking will

be reduced to a minimum. It seems that John was following this simple rule when he forbade the man to cast out demons because he was not in the company about Jesus. John had his little notion of what constituted loyalty to the Master, and he wanted all the world to conform to that notion. Paul had a different spirit. He rejoiced that Christ was preached, though he was preached by men that were opposed to the apostle himself. The spirit that is not sectarian is the spirit that rejoices in the good, wherever it is found. Some people used to think that the good to be found in heathenism was the product of the devil. The devil, that he might keep the people from belief of the whole truth, encouraged them to believe a part of the truth and to practice a few good works. I think we no longer entertain the belief that good is from the devil. Every good thing is from God, and he is a sectarian who will not recognize it as good because it does not belong to his party. The sectarian is not as great a believer as he thinks he is. He will not trust God to work out his purposes in his own way. No, the sectarian thinks he knows how God ought to carry out his plans, and he does not hesitate to find fault because God chooses to use his own wisdom instead of the wisdom of a conceited man.

The spirit of sectarianism manifests itself in the man who clings to old customs and in the man who is proud to call himself an advanced thinker. The conservative sectarian never entertains a suspicion that he may be wrong in some things. He doubts not that he has the truth, the whole truth and nothing but the truth. He strongly affirms that he is entirely free from prejudice. He spends a great part of his time in bewailing the awful degeneracy of the times. There is none righteous, no, not one, and the cause of unrighteousness is departure from the old paths. He sees no hope for the present order of the world. He expects nothing better until God shall come and destroy the wicked world. Then there will be a chance for the righteous—himself and a few others—to glorify God and enjoy him forever. Your progressive sectarian boasts that he looks to the future. His golden age is yet to be. He labors and waits for that. In the meantime he treats with contempt the good people about him who find in the old faith that which satisfies the heart. The best there is in human life he is constantly overlooking. He does not give help to the people who are bringing the world nearer to that golden age of which he only dreams. Both these classes of sectarians are in every community. The spirit of one or the other is liable to be manifested in your life and mine. When we begin to boast of our superior orthodoxy and to be severe in condemning those who do not see all things as we do, or when we become convinced that we have greater knowledge of spiritual realities than the average man possesses, it is time to make a careful examination of our spiritual condition, for the chances are that sectarianism is asserting itself and blinding our eyes.

TWO WAYS OF HELPING.

There was nothing more beautiful in this world than to observe the tenderness of some girls toward their aged relatives. Dear grandmother can not thread her needles so easily as she used to do, and is sensitive on the subject, and does not like to be too obviously helped.

Mattie, a kind-hearted girl without much tact, will exclaim: "Oh, Gran! What a perfect nonsense for you to fuss over that needle. You know that you can not find the hole where the thread should go in; your eyes are too old; I'll thread your needles."

The intention is most excellent, but the old lady is hurt, and stifles a sigh.

Edith, in the same circumstances, manages in another fashion. She simply threads a dozen needles and leaves them all ready for grandmother in her needlebook, sawing, pleasantly: "It saves so much time in these busy days to have one's needles all ready and waiting."—Exchange.

THE BIBLE SCHOOL

Lesson 3. **Samuel's Farewell Address.** July 10.

Study vs. 1-25. Commit vs. 23-25. (Read 1 Sam., chs. 11-12.)

GOLDEN TEXT: 1 Sam. 12:24. **Only fear the Lord, and serve him in truth with all your heart.****LESSON:** 1 Sam. 12: 13-25.

INTRODUCTION.

Our last lesson, 1. Sam. 10:17-27, and to-day's lesson, 12:13-25, are doubtless parts of one continuous narrative. Then, Samuel's farewell address immediately follows the choosing of Saul. * * * In chapter 11 we have another and not altogether parallel account of making Saul king. The preparatory and the more private act of choosing Saul took place at Mizpah within the territory of his own tribe; but the more public act of coronation took place at Gilgal, the ancient national encampment. The one event took place just before and the other just after the battle of Jabesh-Gilead. These narratives are supplementary; and to get the whole situation, they should be read together.

Time. It appears that the battle of Jabesh-Gilead followed close on the heels of Saul's election, and Samuel's farewell address took place at the coronation festival that immediately followed the battle. All three events, then, may well be put into the same year. Kirkpatrick (in Cambridge Bible) puts it in 1079 B. C. (See Introduction to lessons I. and II.) Samuel's farewell address was delivered during the wheat harvest. In Palestine this followed Pentecost, in May or June.

Place. Three towns by the name of Gilgal are mentioned in the Bible. The most important, and the one referred to here, was situated on the plain of Jericho, southeast from Jericho, and about half way between that city and the river Jordan. The site of this ancient camp of Israel is probably marked by the present pool of *Birket Jiljulich* and the ruins of a monastery.

Persons. **Saul**, the first king of Israel, now forty years old, is seen at his best. The hero of Jabesh-Gilead, he becomes the hero of Israel, and at Gilgal, he is declared king by the national assembly and with great rejoicing. * * * **Samuel**, up to now, prophet-judge, having found a proper man and anointed him king over Israel, and having thus made provision for the administration of the government, now formally resigns his secular office. But like Joshua before and like Washington since, he closed his judgeship with the solemn words of a farewell address. He reviews his own administration as a model for the new king, he warns them of the dangers that threaten them, and he closes by promising to intercede for them in prayer and to instruct them in "the good and right way." Like Joshua and Washington, he was loved to the end of his long life; and like theirs, his name was cherished in the memory of his people. And their sin and folly never abated his interest in nor his devotion to the welfare of his people. He was still the prophet of Jehovah and he remained a faithful counselor to the king. He never allowed ruler and people to forget that Jehovah was their king, and that national disaster would follow any substitution for the Divine rule. He reminded them that they were God's people, and that in faithfulness to Him they would find peace and prosperity. We cannot, then, be surprised that he was always numbered among their national heroes. *Hebr. 11:32.*

EXPOSITION.

13. **Now therefore behold the king.**—Samuel could say this with much pleasure, seeing the leadership and valor Saul had just shown in saving Jabesh-Gilead from the Ammonites.

14. **If ye will fear the Lord.**—The old prophet, true to his mission, would have the people clearly understand that any success they might achieve was to be always conditioned on their faithfulness to the Lord. **Hearken unto his voice.**—The only way by which they could know they were doing their duty was to find out God's will as expressed in what he taught them and obey him. It is the only way now for people to know they are right. **Both ye and also the king.**—After all, the king was to be only a servant, to serve God and the people.

15. **But if ye will not hearken.**—Their stubborn demand for a king in spite of Samuel's warning, showed how much they needed this admonition. **Rebel against the commandment.**—People often disobey the commands of God without thinking of themselves as rebels; but such conduct is rebellion, and so Samuel plainly named it. **Then the hand of the Lord shall be against you.**—To punish them. This is seen in the history of this people, especially in the victories their enemies gained over them in war. **As it was against your fathers.**—A better reading of this, doubtless, would be "and against your king."

16. **Stand still.**—Wait and see what will take place to confirm my warning.

17. **Is it not wheat harvest to-day?** Harvest came in the dry season. It required miraculous power to cause rain at this time. **I will call unto the Lord.**—A man desirous of vain-glory would have taken the credit to himself; but Samuel placed the credit where it belonged, with the Lord. **Send thunder and rain.**—A storm of so startling a character that it could not be mistaken for anything else.

See that your wickedness is great.—They would see the evidence that God was with Samuel, and that therefore he was but speaking God's words when he told them they were wicked in asking for a king to rule them instead of God.

18. **Greatly feared the Lord and Samuel.**—Realizing that the Lord was with Samuel, they were in terror for fear he would call down vengeance from God on account of their wickedness. Evidently the storm was a frightful one and they felt in danger of being destroyed by it.

19. **Pray for thy servants.**—They had not treated Samuel very well, but they were anxious for him to pray for them. People often slight the man of God till troubles come upon them; then they are glad enough for his help. **Added unto all our sins this.**—Their consciences once aroused brought up all the guilt of the past. It was a long, dark list, culminating in their utter rejection of the God against whom they had so long sinned.

20. **Fear not.**—Kindly and tenderly the good man quieted their terror, pointing out how much better God would treat them than they had treated him. **Ye have indeed done this evil.**—He did not lead them to feel that their sin had been a small thing. It was enormous, and it was good for them to know it and to confess it. **Yet turn not aside from following the Lord.**—Your past sins will be forgiven, and you yet have time to retrieve the past if from now on you will but faithfully obey and serve the Lord.

21. **After vain things.**—Things which have no power to help you in the time of trouble, but which on the contrary will corrupt and degrade you.

22. **For the Lord will not forsake his people.**—The gods of the heathen could not help in trouble, but Jehovah not only could help them, but was anxious to succor them out of all their distress. **For his great name's sake.**—Though they had been unfaithful, yet rather than fail to work out the plans he had set, he would continue to use this people to forward his great purposes. **Pleased the Lord to make you a people unto himself.**—Though they deserved to be cast off, to do so would be to abandon the purposes he had in choosing them; this he would not do.

23. **Moreover as for me.**—They expected Samuel to abandon them. He took pains therefore to cheer them at this point. **God forbid that I should sin against the Lord by ceasing to pray for you.**—They had sinned by ingratitude, but this was no reason why Samuel should sin in return. He would therefore continue to pray for them and for their king. **I will instruct you in the good and the right way.**—Samuel reminds one of the tender, encouraging talk of his mother. Just such kind, forgiving words are natural to the true mother's heart.

24. **Serve him in truth with all your heart.**—Not as a matter of compulsion, but sincerely, honestly, earnestly.

25. **But if ye do wickedly.**—A final word of warning to both people and king. See in following lessons how this was fulfilled.

LESSON ILLUSTRATIONS.

The wisdom of age. The long life of Samuel had been spent in useful toil. He had gathered much wisdom from experience. He offered his wisdom freely to his fellow-countrymen. The sum of it all was, "Fear God and keep his commandments if you would prosper." This does not differ materially from the advice Washington gave to his fellow-citizens on the eve of his retirement from public service. He, too, declared that a just regard for the laws of God was essential to national prosperity. Among the last utterances of Gladstone is the declaration that the solution of modern problems is to be found in the Gospel.

The fruits of rebellion. Nations pay the penalty of their sins. The United States paid the price of the slave iniquity. The French monarchy treated the people as mere things to be used for the pleasure of the king and his nobles. The end of the matter was the destruction of the monarchy. The Turk kills the Armenian. The Turk will pay the penalty. The towns and cities of America license the saloons that corrupt the youth of the land. For this we are even now being called into judgment.

The prayer of the righteous. Samuel does not cease to offer his petitions in behalf of the people, now that he is no longer chief among them. What a strength comes to those who bear the heat and burden of the day when they realize that some one who knows the hardships and dangers of their work is presenting their names before God in prayer. It has happened that officers of the Church began to curse when they were deprived of their offices. There are preachers, to be found here and there, whose work is done in the pulpit and who made harder the work of those who follow them in the pulpit. They care not for the Church which they once claimed to serve.

At the close of life. One who has done much good in the world said recently, "Now that I am near the end of the day, I regret that so many opportunities have been allowed to go by unimproved. I think I have done some good. I do not feel my life has not been wholly useless. But I seem to have left undone more things than I have done. My word to young people is that they watch for the opportunity to add a little to the sum of happiness and virtue in the world. A failure here will cause keen regret."

No man can learn what he has not preparation for learning, however near to his eyes is the object. Our eyes are holden that we can not see things that stare us in the face until the hour when the mind is ripened. Then we behold them, and the time when we saw them not is like a dream.—Emerson.

HOME AND THE CHILDREN

Smile a Little Mrs. Arthur Scofield

Smile a little, smile a little,
As you go along,
It will make some life more cheerful
Make some heart more strong.

This world has enough of sorrow:
Make it glad to-day,
With a smile reflect his image,
Ere you haste away.

Oh, these blessed books of kindness
How they melt the heart.
Smile will answer smile with gladness,
If we make the start.

Let us then be like the sunshine,
Warming into love,
Every cold and hardened nature,
Pleasing him alone.

The Winner of the Race A Fourth of July Story
By C. Morris Butler

When the committee of leading citizens of Logville met to plan the program of sports for their regular Fourth of July celebration, they had a hard proposition to decide. As usual, they wished to have all sports represented, such as ball games, foot races, horse races, greased pig, potato and sack races, etc. The business men responded generously in furnishing prizes. The groceryman donated the usual cheese; the clothier the suit of clothes; the hatter a hat; the jeweler a gold-headed cane.

An unusual gift was recorded over which there was much discussion. The brewer very kindly offered a barrel of beer (value \$10.00) as the prize for a foot race. It was stipulated that the course of the race for the barrel of beer should be "from the court house in Logville to Brinkman's brewery."

The distance, nor the race, was not what bothered the committee—it was the beer. But how could they "turn down" the offer? The brewer as usual was a very "influential" man. He had a large family, who purchased groceries from the groceryman, meats from the butcher, dry goods from the dry goods merchant, hops from the farmer, and "to turn him down" would be to run chances of offending this "great" man. So despite any scruples the committee may have had, down on the list among the other events was catalogued:

FOUR-MILE RACE.
Prize to Winner.
ONE BARREL OF BEER.

"That's one event which will never be run off," said one of the committee-men. "No decent, respectable boy will think of ruining his reputation by entering for that race!"

"There may not be any respectable entries for that event, but it will be run off just the same," replied another, "and the race will end up with a carousal. Undoubtedly each youngster entering the race will agree to divide with every other contestant, and there will be a crowd of very drunken boys in town that evening, without any real race at all."

"I wish we could withdraw the event," said a third. "It's a bad business—will cause a great deal of talk—the very thing Brinkman wants, undoubtedly. But while Logville is an 'open town' I don't see how we can." And much

against the committee's desire the event was chronicled.

As was expected, the event caused a great deal of discussion—in fact, became the main topic of the day. The Y. M. C. A., W. C. T. U., and other organizations made valiant endeavor to have the race canceled; the pastors of churches preached against it; but the saloon men and the riffraff element, and the timid "business men" carried the day, the "gift" and conditions were printed in the posters, and the entry books were left open for the receiving of the names of entries for the race.

For a week previous to the Fourth Logville "woke up." On the street corners and in open lots could be seen crowds of young men and boys practicing jumping; picking up rocks in imitation of the "potato race," while others were out skipping in sacks, conditioning for the sack race. In the early morning the runners could be seen flying down the streets, tempering their wind: a few "partners" were out exercising for the three-legged race. Quite a few persons were seen jogging along the road leading to the brewery, but it would have been only surmise to have said that these were out looking over the ground for the "big race." Until close on to the Fourth no one would know to a certainty who would be the contestants for that event.

* * *

The 3d of July came, the day set for the closing of the entry books. At the eleventh hour, in came a troop of boys who signed their names to the roll as contestants for the race for the barrel of beer. The first six names were those of boys who were commonly known to belong to the "gang"—good-for-nothings who never worked but idled their time away lounging on street corners, "rushing the can," and otherwise amusing themselves. The seventh was Clarence Donnelly.

The news spread fast; in an hour the "world" (Logville) knew that the model Clarence "had at last shown his true colors, and came out for the barrel of beer!"

"To say the least," said Rev. Mr. Klassen, "this is a surprise to me! I would not believe it possible that a boy brought up as Clarence has been would turn out no better than his vile associates. Heredity has something to do with it, perhaps. Here is one good thing about it: No longer a hypocrite, he shows himself in true light now!"

Before the day had passed, the reputation Clarence had for being a steady, trustworthy, and reliable boy was shattered to the winds. The "I told you so's" were out in force, and Clarence took rank with the "gang," became a social outcast, designated as a drunkard, and the finger of scorn was pointed at him from all sides.

Young Donnelly was a member of the Logville Y. M. C. A. Before nightfall came, the president handed him a note of expulsion. "We take this quick action in your case to show our abhorrence of your actions. While we are trying to get the event canceled you are encouraging the running of it. We will not give you the opportunity of saying you severed your connection with us voluntarily." Donnelly's employer very kindly handed him his pay on the 3d of the month; his month's wages were not due until the 7th. "I paid you your salary in full," he said, "and dispense with your services instantly. No boy like you is to be trusted in a responsible position. I am sorry—I have been mistaken in you!"

Clarence Donnelly was about twenty years old, the only support of his widowed mother, and sister. Mr. Donnelly, his father, had died five years before. He had been a successful business man in his younger days, but before he died had lost his savings of years through drink. Always a "moderate drinker," the habit had grown upon him until he became a wreck. Drunk, one night he was coming home from the saloon, when he fell off a little foot bridge spanning a small stream back of his house, and was drowned before aid came to him. With this "horrible example" before him, Clarence was supposed to be a teetotaler. It came as a shock to his mother when one of her "kind" neighbors came in to notify her of Clarence's action in entering the race for the barrel of beer.

When Clarence came home he was met at the door by his mother exclaiming: "My son! Oh, my son!" He knew that his mother had heard the news. "Never mind, mother," he said, reassuringly: "Haven't I always been a dutiful son to you? Haven't I given you my word never to drink a drop of intoxicating liquors? Why not trust me?"

"But Clarence—"

"Never mind, mother, only trust me—tomorrow will clear up everything." He did not wish to explain, and the mother thought her heart was sad, held her peace.

* * *

The race for the barrel of beer started about 12 o'clock, after every other event had been run off. After the contestants had "toed the scratch," the chairman of the committee read the instructions, and gave each boy a ticket and a number.

The idea of this race is to discover just how quick a person can travel from this court house to Brinkman's brewery. By road in shape of a half circle it is five miles; by drawing an imaginary straight line from here to that point it is but four. The shorter route is through the river bottom, bogs, and low lands and woods, with the river to cross without a boat or bridge. If any one chooses to attempt the shorter route he may do so, the only instruction being that no aid be given to any person in the shape of riding. Each person must walk, run,

fly, or swim the distance unaided. And the first person to present his number in person to the agent at the brewery will get the beer!"

At the word "go!" the racers set off on a jog trot, no perceptible distance between them. No wild cry of excitement sped them on their way. A few of the tougher element, "just for devilment," clapped and hallooed and bet on the race. There were a few exclamations of approval and "tut tutts," as Clarence joined in the race, but no open demonstrations.

It was evident from the start that it was Clarence against the gang—they did not know how to take him. If Clarence had not been there there would have been no hurrying at all. Only the six members of the gang—no matter which got it the rest would get their divy. But they were afraid Donnelly would keep it all.

"Going to divide if you win?" asked Hank Parker, who was the leader of "the gang."

"Not on your life!" was Clarence's candid reply.

"Then it's you agin the gang! An' you can see your finish!"

"I'm satisfied," he replied.

"Better not take the road through the bottoms, for if you do you will get ducked sure! No dude like you can cheat us out of our free beer!" He imagined that if Clarence was forced to run the longer route that one of the six could beat him.

Donnelly had figured on the shorter route, but he took the hint, and when the six cut off from the main road and went toward the bottoms, he kept on the straight road. But it was not his intention to give them the whole of a mile leeway. A half mile further down the road he, too, cut into the woods. From this point it would save him about half a mile, but still give him the advantage of about that distance. Instead of swimming the river, however, Clarence meant to strike the bridge. He figured that he would take up a little time here—leastwise be not quite as tired as if he had to ford the stream, which was quite wide here, especially from the lowlands.

The minute Hank Parker got into the woods, like a good general, he sent two of his henchmen skirting along the edge keeping Clarence in view. "Lay him out, boys, if he comes into the bottoms," he had ordered, "he's the only one we've got to beat to get the beer."

When Clarence dived into the woods by a little bypath he knew well, the twain were right near him. As fortune would have it he spied them and knew what they were up to. An extra burst of speed and he led the chase at a merry clip. Their very actions lent wings to his feet. Twice his pursuers flung rocks at him; only once was he hit in the back, but, thanks to the trees, he was unharmed, and when the bridge was reached his pursuers were nowhere in sight. He clambered up the supports and from his vantage ground on the bridge Clarence could see the other racers upon the bank of the stream, divesting themselves of clothing preparatory to swimming across. They were nearer by a quarter of a mile than he was, with less than a mile and a half of the distance yet to travel. He had a good road while they had the soft bog to travel in for a few hundred yards.

The race continued. The brewery

came in sight. Clarence strained every muscle. He felt that if he could keep up the pace the race was his, but so far he did not know but at least one of the six had distanced him—would not know until within a few yards of the goal. A roadway ran from the bottoms through a field of hops grown by the brewery. It was here that the racers would meet if anywhere. Clarence kept his eyes on the opening. Unless he was beaten badly, no one had yet come up. The trees grew scantier, and just before the road was reached Clarence saw Hank Parker swiftly climbing up the hill. Hank had not stopped to undress in crossing the stream, and his clothes were wringing wet and covered with dust. As Hank struck the road Clarence was about 100 yards in the rear. Less than 500 yards remained to be run. Inch by inch Clarence closed up the gap, and when the office door was reached, Clarence just managed to pass his antagonist by not over twenty feet!

As Clarence passed his only competitor and demonstrated that he was the winner of the race, Hank Parker brutally struck him upon the arm with a short club he carried in his hand! and before any one of the brewery people could interfere, if they chose, turned and dashed away.

* * *

Evylin Peyton on the morning of the race had her pony hitched up to the little cart, and she drove out Brinkman's way. It might have been curiosity, or purely accidental, but she was in front of the brewery when Clarence came in winner of the race. She had seen Hank's cowardly blow. There was nothing mock modest about Evylin. She was one of these comely country girls, who, when they love (or like) a person, are not ashamed to own it. Because Clarence Donnelly had entered the race for a barrel of beer was no reason with her to condemn him unheard. She understood him and realized that he must have had some object in view in entering this race.

"Well, Evylin," said Clarence, "I have won the barrel of beer! Will you help me drag it into town?"

Manlike, he imagined why Evylin was at the brewery at just this time.

"Certainly. Have it put in the back of the cart and you and I will cart it back to town! Are you hurt? That was a brutal blow!" she exclaimed.

"Nothing at all," he answered. "It don't hurt half as much as the bruise would have hurt had you not been here to see me win the race!"

The good people of Logville opened their eyes wide when they saw Clarence and Evylin drive into town and stop before the town hall with the barrel of beer. And when they saw Clarence take an ax and smash in the top of the barrel, spilling its contents on the ground, they were even more surprised. It did not need Clarence's explanation to clear up his actions, but he gave it in part:

"I realized," he said, "that this race would be run—that a gang of hoodlums, if they were not stopped, would get the beer and drink it. Rather than allow this—when in my power to prevent it—I resolved to win the barrel and destroy it. Besides this, I wish to demonstrate the fact that beer drinking youths cannot compete with the clear brained, strong muscled abstainer. So sure was

I that I could win over this class that I risked everything to bring it about. If I had lost I would have been ruined—but that very often is the only difference between success and failure. A soldier performing some heroic deed and living is a hero; should he have failed in the attempt, he would have been 'a fool' and paid the penalty of his folly with his life! The cost of success is often very little in comparison with the cost of failure."

To Evylin he had said on the way home: "I knew you would be there—that you would understand!" New Voice.

Dedication St. Jamaee, Illinois.—The churches in the garden state of Illinois are very active in building new houses of worship. The one just completed at Jamaee was formally opened and dedicated on Lord's Day, June 28th. It proved to be a day of triumph for the Disciples in that community, who have struggled so hard that they might build a house for the Lord. On arriving at Jamaee we found the church unanimous in the opinion that the debt could not be provided for. On leaving them on Monday we left them rejoicing that it was such an easy thing to provide for all the indebtedness against the house. Bro. J. E. Story is the pastor of the church at Jamaee.—L. L. Carpenter, Wabash, Ind.

BABY WEATHER.

Little Fellows Don't Like the Hot Days.

Mother should know exactly what food to give babies in hot weather.

With the broiling hot days in July and August the mother of a baby is always anxious for the health of her little one and is then particularly careful in feeding. Milk sours quickly and other food is uncertain. Even in spite of caution, sickness sometimes creeps in and then the right food is more necessary than ever.

"Our baby boy two years old began in August to have attacks of terrible stomach and bowel trouble. The physician said his digestion was very bad and that if it had been earlier in the summer and hotter weather we would surely have lost him.

"Finally we gave baby Grape-Nuts food feeding it several times the first day and the next morning he seemed better and brighter than he had been for many days. There was a great change in the condition of his bowels and in three days they were entirely normal. He is now well and getting very strong and fleshy and we know that Grape-Nuts saved his life for he was a very, very ill baby. Grape-Nuts food must have wonderful properties to effect such cures as this.

"We grown-ups in our family all use Grape-Nuts and also Postum in place of coffee with the result that we never any of us have any coffee ills but are well and strong." Name given by Postum Co., Battle Creek, Mich.

The reason Grape-Nuts food relieves bowel trouble in babies or adults is because the starch of the grain is predigested and does not tax the bowels, nor ferment like white bread, potatoes and other forms of starchy food.

Send for particulars by mail of extension of time on the \$7,500 cooks contest for 735 money prizes.

INTERESTING LETTER FROM MANILA, P. I.

I arrived here from Laoag for two or three weeks' work among our natives. It was providential that I could come at this time. Last week a destructive fire wiped up the Santa Cruz Froza Nipa districts, our chapel with all the rest. Three thousand families and more have been rendered homeless. Eight of our own congregation are among this number. A wind was blowing at the time and the dry bamboo burned so fiercely that nothing could stay its progress. The fire engines were powerless. Little could even be saved from the face of the flame. One of our brethren managed to rescue some Bibles from the chapel, which belonged to the British and Foreign Bible Society; but that was all. The organ that Manuel Garcia bought for use in the church was saved among his household goods; though his house was partly destroyed.

Nothing, though, can detract from the joy of knowing that the little band of Christians are justifying all that we have done for them. It was doubted that they would hold their own when left alone. They have done this and more. Under our directions they have baptized four converts. They have made marked progress in Bible study. They are developing an independence and air of responsibility. They entertain an active sympathy and care for each other. Their meetings have been faithfully kept up, four nights a week, and sometimes oftener. They have had special prayer-meetings for each other; two had the small-pox, one was very sick, and they ascribed the recovery of these to a prayer-hearing God. They contribute regularly and considerably in the Lord's offering, and were gradually paying off the \$65 of their subscription for the original chapel. The sole young woman has learned how to play the organ that Miguel Garcia bought. She had no teacher and no notes; she plays the air exactly, with both hands, always in the key of "C"; they all keep up to music. Miguel Garcia himself thinks he will learn to play in a year. They are getting hold of the hearts and consciences of the people. Their chapel has been thronged at times; they confute arguments by the Scripture itself. Buenaventura Garcia was the man that saved the Bibles and he could have saved more, only he helped two lame men out of the course of the flames. One of these was a paralytic; he had lived beside our chapel, had hated it, and thrown sticks and stones against it when services were being held. But now he confessed the acts and added that the Protestants are after all good people and their religion from God.

The flock is scattered just now. We can get no place to meet. We are holding daily services in the open air, but happening to begin in a community of image makers, we have had to itinerate, being refused permission to continue services in their yards. But I expect to contract to-day for another chapel; we must have it within two weeks. We will make it more substantial, but it will be smaller. It will cost 500 pesos, we can do no better. The natives undertake to pay off their 50 pesos of debt and contribute 150 pesos for the new building. This leaves 350 pesos or \$140 gold to be supplied elsewhere. We advance the

whole sum from money on hand, but I think the circumstances ought to challenge a special offering.

You may wonder why the amount cannot be supplied by the Americans here. They have another enterprise on hand. They have decided to buy the mission a press and outfit, setting their stakes at \$500 gold. Two hundred dollars has been subscribed for a start.

Hermon P. Williams, Manila, P. I.

THE AWFUL FLOOD.

The most disastrous flood that ever swept through the valleys of the Missouri and Mississippi is the one that has just subsided, leaving destruction and death as terrible reminders of its power. The full story of this mighty torrent will never be told, it is an impossible task for either tongue or pen. Only actual sight can ever bring to the mind any true conception of the largeness of this engine of destruction to life and property. It may be possible to estimate the property values that have been swept away, and yet figures are, at best, poor conveyors of the real situation here, but who can estimate the value of home life that has been destroyed? Who can measure aright the heart aches and soul pains that have come to many as they have seen their all swallowed up by the angry waters? It is beyond the power of the most fervid imagination. But worst of all is the loss of life. Nineteen are known to be dead, but there is a list of missing carrying over one hundred names. Letters have come to us full of pathetic anxiety, asking us to search for news of loved ones; some we have been able to find, others are still among the missing. They may be found but we fear not. . . . This disaster has peculiar and sad interest to our people. All along the flood-swept valleys, in every town and village, we had congregations and church houses; many of these have suffered the loss of all things earthly. Take the church in Armordale as an example. The house was lifted from its foundation, the floor fell in, one wall was bulged and twisted, and practically the house has to be rebuilt. The lowest bid for the restoration is \$600. The membership cannot do this. All of them lived in the territory swept by the flood, and many saved nothing but the garments they had on when compelled to flee for their lives. Bro. Noblitt himself, the pastor, was one of the greatest sufferers.

Our churches in Kansas City, Mo., are undertaking to care for this church. Brothers Richardson and Combs, both of whom worked incessantly through the awful days of disaster, are leading in this work of rescue and restoration. For this noble helpfulness our Kansas City pastors and churches deserve unstinted praise. . . . But this church is only one of the many. Many others have met with the same calamity. Every mail brings us word of the destitution to which many of these valley churches have come. It is a testing time for them. But is it not also for their brethren? If we are at all worthy the name we will not allow Kansas City people to stand alone in this matter. Help, large help, is needed. Let the contributions come immediately; let them be worthy of the great need that causes them and the great people from whom they are asked. Let not the ap-

peal of these our brothers and sisters be in vain. One glory of the early church was its helpfulness to its distressed members: if we are restoring primitive Christianity, right here is a splendid place to show it. If you cannot give the large sums send the small, send all you can, as soon as you can. He that gives at once gives twice.—T. A. Abbott, Kansas City, Mo., 311 Century Building.

The Conquest Flag.

The Conquest Flag is certainly gaining a reputation for its conquests. At the recent Illinois State Sunday School convention it was displayed, along with Old Glory and foreign flags, as street decorations and in the convention church and was adopted as the Sunday school flag of Illinois. The same action was taken by the Oregon State Sunday School Association. The Ohio State convention met at Portsmouth. Thousands of Conquest flags were there used and Rev. S. M. Johnson gave an address. A Conquest Flag was presented at roll call to each county delegation that reported its yearly quota fully paid. Of the eighty-eight counties, over eighty received flags and the delegations stood and waved their flags while the vast congregation, moved to the depths, sang "Our God Is Marching On." Then one prayed that the spirit of conquest might rest upon and fill them. "The grandest sight ever seen in Ohio," was the universal verdict." Such scenes go to show that twentieth century Christians are not incapable of a splendid enthusiasm. We shall yet see a world-wide campaign for Christ.

"DABSTERS."

People Who Do Things by Piecemeal.

Many people are convinced coffee is the cause of their sufferings and stop its use from time to time to get relief. During these periods when they are not drinking coffee they feel better. They are getting well in small installments.

"How much better it is to stop short on the coffee and shift to well made Postum and get well once and for all. As soon as this is done the destroying effects of coffee are stopped and a powerful rebuilding agent is set to work. Health comes back by bounds and so long as the right food and drink are used and improper food is left alone the cure is permanent.

A lady of Readfield, Me., says: "I was always a great lover of coffee and drank it so steadily that I would have to stop it at times on account of dizziness in my head, gas in the stomach and other troubles. I would leave off the coffee for a few weeks until I felt better, then would go to drinking it again.

"I continued this for years and paid dearly for it, until about a year ago I read an Postum Cereal article and bought and carefully prepared some. It filled the place of coffee from the start so far as flavor and taste go and it has righted my stomach troubles. I have improved so that my friends notice the change. I have exchanged sickness and misery for health and happiness. Through Postum I have got well all at once." Name furnished by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500.00 cooks contest for 735 money prizes.

The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY

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Nothing but clean business and reliable firms
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Communications—

Articles for publication should not exceed one
thousand words and should be in our office one
week previous to date of paper in which they
are to appear. News letters should be con-
densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

ANNOUNCEMENT.

There will be a special meeting of the
stockholders of the Christian Century
Company at the office of the Company,
358 Dearborn street, Chicago, Ill., at 10
a. m. July 25. The purpose of the meet-
ing is to consider the enlargement of
the Company.

Chas. A. Young, President.
Fred F. Grim, Vice President.
Herbert L. Willett, Secretary.
E. M. Bowman, Treasurer.

B. S. Ferrall reports two confessions
at Watseka, Ill. Good Children's Day
program.

Mr. E. W. Matthews of Washington,
D. C., called at the office on his way to
California.

You will doubtless be very much in-
terested in what F. M. Green has given
us this week on the question of union.

G. P. Rutledge, Philadelphia, Pa., has
just finished a series of 22 Sunday morn-
ing sermons on the "Acts of Apostles."

A. Schwartz, formerly of Chambers-
burg, has been employed as pastor at
Augusta, Ill., and takes the work Aug-
ust 1st.

I. J. Cahill, Dayton, O., reports six ad-
ditions to the Central in June—one by
letter, two from Dunkards and two by
confession.

F. D. Wharton, Newkirk, Okla., re-
ports good progress. Two accessions
and apportionment reached on Chil-
dren's Day.

L. G. Bateman of Mansfield, O., has
resigned, to take effect October 1st, he
to accept a call to the First church of
Philadelphia.

E. E. Cowperthwaite is greatly encour-
aged with the outlook of the work at

Saginaw, Mich. Four confessions and
more to follow.

A. L. Ward, the efficient pastor of the
First church, Lawrence, Kan., reports
work moving nicely. Nineteen additions
since he took the work last November.

H. A. Cotterell, graduate from Eu-
reka College, passed through the city
Monday on his way to Jamestown, where he
is to work among his own countrymen.

J. W. Ball, Dorchester, Neb., Chil-
dren's Day offering, \$14.30. Some of the
brethren have had their crops completely
destroyed by a destructive hail storm.

Bernard P. Smith has resigned his
work at Charlottesville, Va., after seven
years faithful work. He has received
several calls but has not yet decided on
a location.

A Minnesota preacher writes us, "I
like the Christian Century because of its
spirit. It commands itself to the think-
class because of its high moral and
spiritual tone."

If there is a gain of \$3,000 in the re-
ceipts for Foreign Missions during the
month of July, the Foreign Society feels
confident that the \$200,000 will be
reached this year.

Mrs. E. M. Bowman, treasurer of the
Christian Century Company, went East
to meet Mrs. Bowman on her return from
Europe. Mrs. Bowman went abroad prin-
cipally for the sea voyage.

The Foreign Society has received the
\$1,500 in special gifts for the new Chris-
tian Chapel in Osaka, Japan. This will
cause great rejoicing among the mis-
sionaries in that city of a million souls.

Pope Leo XIII. was rapidly sinking as
we went to press. He has been one of
the best men who ever ruled in the Vati-
can. He has fearlessly striven to do his
duty as he saw it and is resigned to die.

The secretary of Church Extension is
reminding us again of "A Half Million
by 1905," and that the churches should
help to reach \$400,000 by September
30th. There is \$370,000 in the Fund on
July 1st.

Walter B. Goode, the popular minis-
ter of the Central Christian church,
Youngstown, Ohio, and Miss Minta May
Fitch were united in marriage at noon
June 24, 1903, C. B. Reynolds, New Phil-
adelphia, officiating.

Letters have been sent to all our pas-
tors this week by the Board of Church
Extension, asking that supplies be or-
dered at once for the September offering.
The board should receive prompt
and generous responses.

Our Foreign Society has just appoint-
ed Miss Rose Armbruster of Springfield,
Ill., as missionary to Osaka, Japan, to
take the place of Miss Wright, who
broke down and was compelled to re-
turn home. She will sail in September.

Mrs. H. N. McCorkle, helper Franklin
Circle church of Christ, Cleveland, O.,
reports: Children's Day offering,
\$211.32; home missionary offering,
\$313.96 and more coming in. Four per-
sons united with the church by letter
yesterday morning. Edgar D. Jones of
Erlanger, Ky., will become our pastor
September 1st.

One of the important enterprises of
the Brotherhood at the present moment
is the task of reaching the \$200,000
mark for Foreign Missions before Sep-
tember 30th. This is the stake set some
time since, but it should be reached this
year by all means. The prompt and rea-
sonable assistance of every individual

and church recognizing this need and
demand will result in securing the
amount we will wish to see reached.

We are in receipt of the fifty-second
annual catalogue of Christian College,
located at Columbia, Mo. It is one of
the most artistic pieces of workmanship
in its general design that we have re-
ceived. The cuts of the various build-
ings and the students are in good taste.
The school has an unusual bright pros-
pect before it.

The American Christian Missionary
Society received two annuities during
the last week—one for \$1,000 and the
other for \$500. The Home Board has
received \$23,000 on the annuity plan
since the national convention at Omaha,
Neb. This plan is growing in favor.
Write for the annuity booklet to Benja-
min L. Smith, Cor. Sec., Y. M. C. A.
Building, Cincinnati, Ohio.

F. L. Davis has resigned the work at
Redwood Falls, Minn., after seven
months to take up work under the Na-
tional Benevolent association. His ter-
ritory will be southern Illinois and west-
ern Kentucky and Tennessee. Bro. Da-
vis had 23 accessions at Redwood Falls,
15 by baptism. Various departments of
the work have been organized. The out-
look is encouraging.

T. D. Butler of Healdsburg, Califor-
nia, favored the Christian Century of-
fice with a call on Monday. He may
spend two months east, as the church
has given him that two months' vaca-
tion. He went to Detroit in 1876 and
afterwards was the first pastor of the
East Pittsburg church. Bro. Butler has
been the pastor of several of our strong-
est churches. He has been a tower of
strength to the California church, stand-
ing for truth and righteousness.

On July 1st, \$1,000 was received by
the Church Extension Board on the An-
nuity Plan. This is the 85th Annuity
Gift to this splendid work, and there is
now over \$85,000 in this fund. It should
be remembered that annuity money
helps to build churches the same as the
regular four per cent fund. Churches
that cannot be helped with four per cent
money are glad to get annuity money at

Never Neglect Constipation.

It means too much misery and piling
up of disease for all parts of the body.
Death often starts with constipation. The
clogging of the bowels forces poison
through the intestines into the blood. All
sorts of diseases commence that way.
Most common complaints are dyspepsia,
indigestion, catarrh of the stomach, liver
complaint, kidney trouble, headaches, etc.
The bowels must be relieved, but not with
cathartics or purgatives. They
weaken and aggravate the disease. Use
Vernal Saw Palmetto Berry Wine instead.
It is a tonic laxative of the highest order.
It builds up and adds new strength and
vigor. It assists the bowels to move
themselves, naturally and healthfully,
without medicine. One small dose a day
will cure any case, and remove the cause
of the trouble. It is not a patent nos-
trum. The list of ingredients goes with
every package with explanation of their
action. It is not simply a temporary re-
lief, it is a permanent cure. Try it. A
free sample bottle for the asking. Vernal
Remedy Co., 62 Seneca Building, Buf-
falo, N. Y.

For sale by all leading druggists.

6 per cent. Write to G. W. Muckley, Corresponding Secretary, 600 Water Works Bldg., Kansas City, Mo., for full information about the annuity plan.

W. H. Kindred has gone to Belding, Mich., under the direction of the state board. He is to be known as "The Ionia Evangelist," since the Ionia church, under the leadership of its present pastor, W. B. Taylor, has largely provided the salary. The opera house has been engaged in Belding and Bro. Kindred will begin a meeting July 12th with Prof. De Loss Smith as soloist and chorister. This brings the Ionia church to the front as a missionary church. During the year the church and Sunday school have given \$225 for Foreign Missions, \$100 for state work and \$83 for church extension. Dr. Royal Dye and wife, missionaries to Central Africa, are members here.

Word has reached us that the wife of E. W. Thorton, pastor of the Hazlewood Christian church, Pittsburg, Pa., was in an elevator accident and was badly hurt. We are pleased to note that she will recover.

C. R. Sine of Duluth, Minn., sends notice of the proposed co-operation of the various churches of Duluth in evangelistic and reform work. The old idea that "In union there is strength" is gaining favor in many of our religious centers. The evangelical religious bodies should co-operate in every good work to advance the Kingdom of God. Every denomination which desires to exalt Christ should make the doing of the Master's will take precedence over opinions concerning intellectual differences. C. R. Sine, pastor of the First Christian church in Duluth, is a member of the committee made up of the leading pastors in the city. This committee proposes to keep up the campaign for Christ during the summer season instead of adjourning during the hot weather. It speaks well for Brother Sine and our cause in Duluth that he

What is Your Excuse?

If you are offered happiness and refuse it, What is your excuse? If some one offers to supplant misery and distress with peace, enjoyment of life and comfort of body, and you allow it not, What is your excuse? Mr. Theo. Noel and the Theo. Noel Company of Chicago, whose announcements appear in the columns, wants to know what is your excuse if you are sick and ailing and refuse to accept the offer of thirty days' trial of Vitae-Ore at the Company's risk which they are making to the readers of this paper.

The offer Personal to Subscribers has appeared in these columns a number of times during the past two years and hundreds are to-day blessing the day they read and accepted it, else the Company could not continue its announcements from time to time. If you fear its genuineness ask any of your fellow subscribers who have accepted it, and then, if YOU don't accept, What is your excuse? You need the medicine; you can have it for the asking, you take no risk; What is your excuse?

The editors of the best periodicals in the country endorse the Company and the offer—let their endorsement be Your Excuse for writing to-day for a package on trial. See large announcement in this issue.

was selected as president of the Association looking to this closer co-operation of evangelical Christians.

We desire to call attention to the report of the Home Board for the month of June, published elsewhere. There are some matters for earnest thanksgiving and congratulation. First—During June there was a gain in the offering from the churches of \$5,000. This compensates for the loss in the month of May. Another thing to be noticed is the loss in the offering from the Endeavor societies and from individuals. This ought not so to be. The loss in special funds is accounted for in the fact that the Home Board made a special appeal last year for Jacksonville, Fla., which was not made this year. . . . If this rate of gain can be continued for two months more, we are sure that the Home Board will go over the \$100,000 line this year—a consummation devoutly to be wished. In the comparative statement for receipts for the entire missionary year since October 1st it is to be noticed that there is a net gain of \$8,738.63, as compared with last year up to July 1st. We earnestly hope that this rate of gain will be continued until the Home Board shall be able to sweep over the \$100,000 line before the great convention to be held in Detroit in October next. We ought, by all means, to do this to correct our previous neglect for this work of Home Missions.

Summer Tours.

If you have not decided where to go, or how to go, don't fail to get a copy. It is certainly worth sending for, and reading carefully after you get it. It tells all about the pleasant places on the Michigan Central as well as the New York and New England Resorts. Address O. W. Ruggles, G. P. & T. A., Chicago.

The protracted meeting conducted by our pastor, Bro. J. G. M. Luttenberger and Bro. T. J. Head, during the past week, resulted in 19 additions. Most by confession and baptism. Bro. Head is the Bible school evangelist of this district and an earnest and enthusiastic Gospel preacher. Both he and our pastor labored hard for the success of the meeting.

The church has been greatly benefited. There have been 13 additions prior to Bro. Head's arrival. So in all we had 32 additions. It is the intention of the Church to dedicate the house of worship in August. The church, Bible school, C. E. and other departments are in good working order. Brethren, remember us in your prayers.—J. B. McDaniel, Clerk.

Georgia Items.—W. J. Cocke of Virginia has been called to succeed R. Lin Cave as State Evangelist of Georgia. . . . The West Side church of Atlanta has called R. Lin Cave as pastor. He has begun his work. . . . Bro. Cleaveland of Kentucky begins a meeting at Toombsboro, Ga., the second Lord's Day's in July. He expects to locate with some church in the Macon district. As there are a number of vacancies he will doubtless be accommodated. . . . S. R. Maxwell goes from Valdosta, Ga., to Baltimore, Md. the first of August. His successor has not been chosen. . . . The Macon district

meeting will be held with the Toombsboro church in August. . . . J. J. Hally of Kentucky is booked to begin a meeting with the Macon church in September. . . . Georgia needs more copies of the Christian Century than she is getting.—J. P. Rowison.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, vouched for by the leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning, which is fully illustrated, is sent free in sealed envelope to all who ask for it. They refund the purchase price to any one who is not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.

Iowa for Christ.—1855, Our Year of Jubilee, 1905. 20,000 Souls for Christ.—Our jubilee Evangelization fund, \$20,000. We had a good day at Moulton yesterday. D. A. Wickizer with us. Raised all our old debt. Started the weekly contribution system. Have had one added by baptism not reported.—S. B. Ross, Moulton June 29th.

Do not tell all you know; believe not all you hear; spend not all you earn.

Our personally-conducted Excursions to California

have been very successful. I am now organizing several similar parties for July and August.

Will gladly send you full particulars of special advantages offered.

The rates are low and accommodations excellent.

The best California line will be used—the Santa Fe.

I confidently promise a delightful outing.

Why not go this summer and enjoy Pacific Ocean breezes and snow-capped Sierras?

En route see Grand Canyon of Arizona.

An unusual opportunity—don't miss it.

Write to W. J. BLACK, 1312 Great Northern Building, Chicago, for full particulars and free copy of beautiful book about California.

CORRESPONDENCE

I am engaged for a meeting in September. Will soon put in an art and music studio, where we have a strong church desirous of securing a musical director.—C. E. Millard, Singing Evangelist, 1217 Independence Ave., Enid, Okla.

There have been three additions here in the last two weeks at regular services. About 500 people assembled Sunday evening to hear the children in the interest of world-wide missions. The program was pleasing and the offering more than doubled our apportionment.—C. B. Reynolds, New Philadelphia, O.

Our tent meeting closed last night after three weeks' duration. As immediate results we had twenty-two additions. One Missionary Baptist accepted the truth in full and took the name Christian and went on his way rejoicing. To-morrow night we start for Jonesboro, La., where we will hold a series of meetings. I have purchased a gospel tent and shall devote some time now to evangelistic work.—R. O. Rogers, Paragone, Ark.

Harold E. Monser of Speed, Mo., has just closed a meeting at McLean for the fourth district, with the following results: By letter and statement, 20; reclaimed, 11; from Congregationalists, 19; from Methodists, 12; from Baptists, 13; from U. B. 1; by primary obedience, 21; total, 97. An organization was effected, an executive committee selected, a good house rented for a year, and a preacher called, who has accepted the work for full time. The prospects seem very encouraging and we rejoice in the victory.—J. W. Kilborn, Secretary.

A copy of The Bible School Quarterly from The Christian Century company has just reached my desk and it is with pleasure that I commend it to churches looking for helpful Bible school literature. The three viewpoints from which the lessons are treated cover a wide field. In the first place, the "Introductions" give the ordinary student an intelligent account of the problems connected with each lesson. The "Explanatory Notes" are well worth considering as each argument is clearly put and convincing. The "Illustrations" are fresh and interesting, presenting wholesome living issues of ethical value not to be found in the ordinary Bible School Quarterly. The pocket-size should also commend it.—J. L. Thompson.

Editor Christian Century:—As per your request I have read the first four chapters of "Altar Stairs," by Judge Charles J. Scofield. Surely the modern novel or story of love and romance is not a sermon, the author is not a preacher but the author that makes the world better, and leaves his reader a little sweeter and happier, by commingling his writings with God's plan of salvation, is, indeed, doing the Master's will. The author who does not write so as to leave his reader a little better than he found him, is of no use to this world.

Judge Charles J. Scofield, in "Altar Stairs," presents a view of Christianity that cannot fail to be broadening and will give added respect for it among those who are hostile to the teachings of God's Word. He gives his reader an idea of true Christian living and does it well. Hoping that if you publish it in book form it will have a large sale. Your brother in Christ,

F. W. Wolf.
Watseka, Ill., June 29, 1903.

It was the joy of the writer to help M. B. Ainsworth, our state evangelist, to dedicate a new church at Humboldt last Sunday. At the invitation of a teacher, principal of the Humboldt schools and the only Disciple in the town, Brother Ainsworth began meetings there about the middle of April, and the result is a new church and a new building. This church unites the English speaking people of the place, and is composed of Methodists, Baptists, Presbyterians, Congregationalists, Lutherans and a Catholic. Their neat and modern little building was dedicated without debt and money in the treasury. Two more were baptized into the Sioux Falls church last evening. One a man of 88 years of age. He said his mother had him sprinkled into the Congregational church, but that he then protested, and now he is satisfied and rejoicing. He took the writer to his vault some days ago, and after showing it he remarked, "Now I want you to baptize me and I am ready to lie down there."—E. A. Orr, Sioux Falls, S. D.

Field Notes.

The church at Saybrook is looking for a pastor. W. H. Boles lectured at Arrowsmith in the Christian church two nights last week. Brother Boles is a great lecturer. Brother Smith is nearing the close of his fourth year there. He has done a good work. The church at Concord (Tazewell county) six miles from nearest town is prosperous and happy. June 14 was children's day. The

collection was more than \$25. The exercise Light and Life was good; the audience more than could get in the house. June 28 an all-day meeting was held. The morning sermon was home missions, more than \$25 was in the collection and three confessions. The dinner in the grove at the church was sumptuous. There was about 500 at the afternoon meeting and the meeting was held in the grove. We had good music and excellent speeches. The following brethren took part: J. H. Puterbaugh, Mackinaw; R. J. Mitchel, Minier; Brother Bollong, Havanna; Brother Callahan, Emden; Brothers Tappin, Minier; Brother Peters, Mackinaw; Brother Reichel, Eureka; Brother Lindsay, Pekin. A history of the Concord church was read by Anna Kilby, and about ten of the charter members were present. Several expressed themselves saying we ought to have more such meetings. Brother Lindsay preached to a good audience at night. Thus closed one of the best days in the history of the Concord church. Brother Peters is getting nicely started with the work at Mackinaw. C. G. Cantrell.

Saybrook, Ill.

EDUCATIONAL
WABAN SCHOOL WABAN, MA. S.
A Superior School For Boys
J. H. PILLSBURY, Prin.

PROVIDENCE UNIVERSITY.

OAK HILL, OHIO.
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The Sixth Annual Summer School of the Illinois S. S. association will be held July 30 to Aug. 5, inclusive, at the Chicago Theological Seminary, Ashland boulevard and Warren avenue, Chicago. Though intended especially for primary and junior teachers, it is open free of tuition to all S. S. workers in Illinois or elsewhere. The faculty includes Miss Elizabeth Harrison, kindergartner, writer and lecturer; Prof. E. P. St. John, extension lecturer on religious pedagogy in the training school for Christian workers, Hartford, Conn.; Prof. Wm. Tomlins, the well-known leader of children's choruses and teacher of teachers; Mrs. Mary Foster Bryner, international field worker; Miss Lucy Stock, primary superintendent of Massachusetts; Miss Bertha Hintz, head of the drawing department of the Chicago Normal school, and Dr. Gieseltweit, pastor Tabernacle Baptist church, and others. Child study and adolescence, story work, music, blackboard work, methods and lessons will be considered. Round tables conducted and addresses given on vital subjects. Board may be had on the European plan at excellent moderate-priced restaurants near by, and rooms in the dormitories of the seminary at 50 cents per day, \$2 per week for single room and \$1.50 for double room. Students will be asked to make a thank offering before the close of the school, this plan being adopted instead of a tuition fee.

For further information and program address Mrs. M. S. Lamoreaux, 553 W. 67th street, Chicago, or W. B. Jacobs, 132 La Salle street, Chicago.

BETHANY COMMENCEMENT.

This year's session at historic Bethany closed a remarkable year for the college. Twenty were graduated from the literary courses and seven others from different departments. The student body has numbered forty-five more this year than any previous year. About thirty-five thousand dollars have been added to the endowment funds.

Two exceptionally strong teachers were added to the faculty in Mrs. Bourne of Kentucky, the professor of English literature, and W. D. Turner, who becomes professor of mathematics. Prof. and Mrs. Turner will have charge of the boys' hall, the new dormitory, which is being secured by remodeling commencement hall. A new gymnasium will be built during the summer and we will continue the pure athletics begun this year. Our teams this year have been bona fide students. Prof. McElroy will be in charge the coming season.

The town and college will have benefits of water and electricity within a few weeks now, and the electric line is a sure go this time from Wellsburg. The company promises to have it running within two years. We want three hundred students next year and enough money on the endowment to complete the third block of fifty thousand dollars. We now ask the church for these two things.

Pres. Cramblet is busy pushing the improvements and planning for still better things. The writer continues as field secretary.

Orilas G. White.

Entered Into Rest.

The funeral of Mrs. Henry Howard and her daughter, Miss Amy Franklin, was held at the Christian church in Wyanett Friday, June 5, and was one of the largest funerals ever held in this vicinity. People came from many towns to pay their respects to the departed and show their sympathy for the family. Mrs. Howard has been a great sufferer since last November, when she had a stroke of paralysis and death came as a relief for her suffering. Mrs. Howard, whose maiden name was Clough, died June 3, 1903, being 61 years old, and was a sister of ex-Governor Clough.

Miss Amy Franklin was born in Wyanett and spent her entire life in this place. She died two hours after her mother and had reached the age of 27 years. Miss Amy was one of the foremost teachers in Isanti county and labored unceasingly in all the schools she taught not only to educate them in the common school studies, but always trying to lead them to believe in God. She was one of the leaders in church work for many years and to her efforts is largely due the new church building completed within the last year. Her mother was also a worker in our church and they leave this world together believing in the same Christian faith and entering together a new life beyond. This must be a consolation to those who are left to mourn their loss. The double funeral services were conducted by the writer.

Frank E. Herthum.



EXECUTIVE COMMITTEE.

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Do not forget the above motto:—A representative from every church.

No one thing will give so great strength to our State work, and the work of our Missionary Societies as the carrying out of this motto. Every church that is represented by their pastor or some live man or woman will receive a great up-lift, as a result of the convention. To get the best results, however, let the church raise a purse and pay the expenses of their pastor or delegate; this will increase their interest.

The Michigan Passenger Association and the Central Passenger Association have granted a rate of one fare for the round trip. . . . The Trunk Line Association, including most of the territory east of Pittsburgh, have granted the rate of one and a third fare for the round trip, certificate plan. . . . We expect in a few days to announce the rate from the Western and Southern Passenger Associations, which we believe will be one fare for the round trip.

Remember that the committee are bending all energies to so plan the convention that we may have, not only the best convention, but that the influence following it may be greater than any convention yet held; that the work of the Missionary Societies may be carried forward more successfully in the year following, than any year in our history. May we have the prayers and help of every Disciple of Christ in carrying out this work. For further information address A. E. Jennings, 75 Home Bank Bldg., Detroit.

Appointments of W. P. Bentley (Shanghai, China).—July 12th, C. E. convention, Denver, Colo.; July 19th, Des Moines, Ia.; July 26th, Ligonier, Pa.; August 9th, Massillon, O.; August 10th and 11th, Bethany encampment.

Additions Reported Last Week.—By baptisms, 715; by letters and statements, 51; from Methodists, 6; Baptists, 5; unclassified, 5—Total, 782. Dedications, 4; preachers, 1.—M. L. Buckley.

Brainy Men
Take Horsford's Acid Phosphate.
It increases capacity for concentrated brain work. As a Tonic in run-down conditions it is remarkably beneficial.

C. R. SINE.

C. R. Sine, pastor of the Christian church, Duluth, Minn., is a Virginian by birth, whose grandfather, Eld. Christy Sine, took an active part in the Res-



toration movement in northern Virginia during the first part of the nineteenth century. He spent four years in Hiram College, receiving the A. B. degree in 1901. During his last two years at Hiram he preached for neighboring churches. Soon after graduation he was called to his present pastorate. There have been 47 additions; missionary offerings increased; about \$100 paid on debt and the church made self-supporting. Bro. Sine feels the isolation of work in the northwest, being 150 miles from the nearest Christian church, but he finds good fellowship among the ministers of Duluth. He was secretary of the Ministers' Association for three terms and has been recently elected president. This association is planning for some aggressive union work.

The Sixth District Convention.

The annual convention of the churches of the Sixth Illinois Missionary District was held in Arcola on the 30th of June and the first of July. The sessions were held in the new house, which is a commodious, convenient and beautiful structure. The Arcola brethren are royal entertainers and were zealous in their efforts to provide for the convenience and comfort of their guests. Tuesday afternoon and evening the C. W. B. M. held its sessions. Charles A. Young gave two Bible studies that delighted and instructed those present. Miss Lola Hale, superintendent of the junior department, presented her work in an excellent paper. Mrs. Odorf, of Decatur, gave an address upon the needs and possibilities of the district. Miss Anna Hale, state secretary, then followed with an address that because of its fiery eloquence is entitled to be recorded as a notable feature of the convention. Her speech was a burning denunciation of the niggardly propensity

of the brethren of the district, who were so wealthy and who put so much money in meeting houses and did so little for the cause in regions beyond. Her zeal moved one good brother and sister to turn into the C. W. B. M. treasury every cent which they had with them, and caused others of us to feel like we should search for small circular orifices through which to escape from the building. But alas and alack, the real subjects of the castigation, the erring brethren of porcine proclivities, were unconscious of the flagellation administered by our fair speaker, "and each one as before chased his favorite phantom."

The evening session had for its principal feature an address by Miss Davidson, of Eureka, the state president of the organization. This address was characterized by the plain, forceful and comprehensive manner in which the work of the C. W. B. M. was presented.

Wednesday was devoted to a consideration of the district and state work. The morning and afternoon sessions are worthy of special comment. Every speaker on the program was present and prepared for his work. Brother Young gave two Bible studies that were of the usual high order. J. G. McNutt, of Newman, gave an enthusiastic address on the topic, "What Are We Here For—The Scope of District Conventions." A. C. Roach next presented the achievements of the state Sunday school work. He gave an encouraging report of things achieved and plead for larger things in the future.

A. R. Spicer delivered an address upon the proposition to employ a field secretary. The address called out an interesting discussion. The afternoon session was begun by the secretary, H. J. Hostettler, who made a report of work done during the year. The report for conciseness and clearness is worthy of special mention. T. T. Holton read a paper on "Practical Aid for Weak Churches." This paper was most happy in tone and point. The claims of Eureka college were pressed by Mrs. Crawford, of Eureka, president of the Illinois Educational Society. J. W. Street, of Danville, read a paper on "The Effect of Social Conditions Upon the Work of the Church." Brother Street proved himself to be abreast the times concerning social problems. L. H. Otto, of Shelbyville, presented the claims of the state work in a scholarly paper that found favor because of its fervor and directness. This session was closed by the reception of committee reports. It was decided at this time to employ a field secretary who should give his entire time to the district work.

The evening session was opened with a memorial service in honor of the lives and services of our departed brethren, A. A. Wilson and J. W. McKnight. This service was led by J. Fred Jones, and consisted of songs, prayers and short talks by a number of the brethren. O. E. Kelley, of Mattoon, then delivered an address, which he said would consist in saying to those present a few things that he had often thought in connection with our plea. After a few closing words of helpful nature by E. T. Faulders, minister of the Arcola church, the convention adjourned to meet in Mattoon in 1904. The convention was livened by the presence of our state secretary, J. Fred Jones, and on Wednesday after-

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You can tell if you have consumption by the coughing and hawking, by continually spitting, especially in the morning when you raise yellow and black matter, by bleeding from the lungs, night sweats, flat chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, etc. Find out how the Copper Cure kills the germs, then builds up the lungs, strengthens the heart, puts flesh on the body and muscles on the bones until the consumption is all gone and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley of Dingley Tariff Bill fame, who after going West and South for relief was benefited by "Antidotum Tuberculose" after all else had failed.

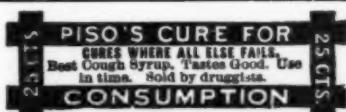
So don't give up hope and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. If you have consumption or fear you are predisposed to it, write tonight to the Kalamazoo Tuberculosis Remedy Co. (Ltd.), 574 Main St., Kalamazoo, Mich., for the FREE Trial Treatment and the plain and comprehensive literature which they will gladly send you, all charges prepaid. Remember the trial treatment is absolutely FREE.

noon he delivered one of his unique and telling speeches that edified and delighted the delegates.

Oscar E. Kelley.

Mattoon, Ill.

During the three weeks following Children's Day, the Sunday-schools gave \$27,093.98 for Heathen Missions, a gain over the corresponding time last year of \$1,888.42. There was also a gain in the number of contributing schools.



CHICAGO

Convocation and Picnic.

Quarterly Meeting and Convocation of the Disciples of Christ, churches and Sunday schools in Chicago and Cook county will be held Saturday, July 18th, 1903, at Island Park, Momence, Ill., on the Chicago and Eastern Illinois railroad, giving a splendid car ride of 50 miles for the low fare of 50 cents; children, 25 cents. J. H. O. Smith will give the address.

Miss Loduska Wyrick spoke at the Monroe street church last Sunday morning, at the Ashland church in the evening. Miss Wyrick should be heard by all of our Chicago churches.

The Disciples of Christ in South Chicago and vicinity and all persons interested in Christian Mission work are invited to meet at 3:00 p. m., Sunday, July 12th, 1903, at Sherman Hall, No. 9138 Commercial avenue, for acquaintance, and the consideration of arrangements to hold regular services at that place.—Chicago Missionary Society, A. Larrabee, Secretary and Superintendent.

First Church.—We are happy to announce that "We have a pastor." Bro. Hoover came to us July 1 and attended our midweek prayer meeting. An unusual number greeted him, and it is

hoped these meetings will grow. We had a very good audience at the Sunday morning service. The sermon was excellent, "Christ's Work and Ours," a very befitting subject. It is hoped we will keep in mind our pastor's first sermon and do "our" part of the work.

Our Christian Endeavor society is keeping up its good work and has elected Miss Fanny Cook president for this year. . . . The Sunday school is doing well considering the warm weather and the many absent ones. . . . The primary department is in care of Miss Humbert, while Miss Gill is at Macatawa for a few weeks. We were glad to see Mrs. Crutcher at the Sunday morning service after a severe illness and also Mrs. E. M. Bowman, who has just returned from a six weeks' absence abroad.

P. F. B.

A Chance for Good Musicians.—The faculty for the Christian Conservatory which has just been established in Chicago is now being formed, and there is still an opening for a fine soprano singer and teacher, as well as for a man director. The director must be a vocal

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| COMPARATIVE STATEMENT OF RECEIPTS TO THE A. C. M. S. FOR THE MONTH OF JUNE. | | |
|---|--------------|--------------|
| | 1902. | 1903. |
| Number churches contributing | 519 | 662 |
| Number C. E. S. contributing | 25 | 21 |
| Number S. S. contributing | 29 | 24 |
| Number L. A. S. contributing | 3 | 3 |
| Number individuals contributing | 43 | 30 |
| Number other contributions | 58 | 21 |
| Amount contributed by churches | \$ 9,860.77 | \$ 14,865.36 |
| Amount contributed by C. E. S. | 106.32 | 68.81 |
| Amount contributed by S. S. | 285.72 | 342.82 |
| Amount contributed by L. A. S. | | 13.00 |
| Amount contributed by individuals | 178.50 | 127.21 |
| Amount of interest | 1,090.06 | 1,132.89 |
| Amount of annuity | | 5,900.00 |
| Amount of special funds | 371.56 | 11.00 |
| Amount of other contributions | 354.32 | 4.95 |
| *Loss. | | |
| | \$ 12,247.25 | \$ 22,466.04 |
| Number churches contributing this year and not last year | | 204 |
| Number churches contributing an increased amount | | 239 |
| Number churches contributing a smaller amount | | 156 |
| Number churches contributing same amount | | 13 |

| COMPARATIVE STATEMENT OF RECEIPTS TO THE A. C. M. S. OCT. 1ST. JUNE 30. | | |
|---|--------------|--------------|
| | 1902. | 1903. |
| Number churches contributing | 1,683 | 1,759 |
| Number C. E. S. contributing | 225 | 147 |
| Number S. S. contributing | 520 | 673 |
| Number L. A. S. contributing | 68 | 133 |
| Number individuals contributing | 353 | 279 |
| Number other contributions | 229 | 287 |
| Amount contributed by churches | \$ 28,737.66 | \$ 31,978.84 |
| Amount contributed by C. E. S. | 930.65 | 620.85 |
| Amount contributed by S. S. | 4,380.23 | 6,365.83 |
| Amount contributed by L. A. S. | 277.00 | 654.95 |
| Amount contributed by individuals | 2,759.35 | 3,277.56 |
| Amount of interest | 3,156.70 | 4,061.29 |
| Amount of bequest | 2,449.10 | 2,919.08 |
| Amount of annuity | 22,400.00 | 22,500.00 |
| Amount of permanent fund | | 1,900.00 |
| Amount of special fund | 898.60 | 644.96 |
| Amount of other contributions | 1,589.79 | 1,385.40 |
| *Loss. | | |
| | \$ 67,579.13 | \$ 76,317.76 |
| | | \$ 8,738.63 |

teacher and a good singer, capable of conducting. It is preferred that he be interested in the Christian church. Mr. Frank Felton, the business manager of the new movement, is a member of the Monroe Street church, Chicago.

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PROGRAM FOR THE TIDEWATER DISTRICT CONVENTION TO BE HELD AT NEWPORT NEWS, VA., AUG. 4, 5, 6, 1903.

C. W. B. M. Day, Tuesday, Aug. 4, welcome address, response, song; address, C. W. B. M. "Finances," Miss Shackelford; address "Tidings," Mrs. Wm. A. Black; address, "Methods of Making Auxiliary Meetings Interesting" and discussion; children's hour, song service; paper on children's work; report of Y. P. secretary; symposium, "Christ Not Mine;" time, Mrs. Young; talents, Mrs. Moore; influence, Miss Jones; money, Mrs. Sutton; song, evening address to be supplied; recitation, No Room for Wang Ling Lee; offering.

Convention proper, Wednesday, Aug. 5. Morning—Devotional exercises, L. A. Cut-

ler, B. H. Melton; address on state work, H. C. Combs; report of district board, C. L. Williamson; address, "Our Debt to the Jew," Geo. J. Lindner; address, Geo. B. Ranshaw; What for foreign missions? What for home missions? What for church extension? What for ministerial relief? open discussion of above. Evening—Address, Geo. B. Ranshaw; address, J. W. West, anti-saloon; address, sermon, adjournment; evening, devotional exercises; address, Rev. Peter Ainslie.

Associated Railways of Virginia and the Carolinas.

I beg to advise the Southern Railway, R. F. P., and Washington, Southern Railway will adopt a rate of one and one-third fares for the round trip in the sale of tickets to Newport News, Va., and return, from Washington, D. C., West Point, Charlottesville, Va., and intermediate points, account of the above occasion.

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The National Anti-Mormon Missionary Association of the Churches of Christ will hold its next meeting in Detroit, Mich., on Monday, the 19th day of October, 1903, at 1 p. m., at the Central Christian Church, corner of Second avenue and Ledyard street. While our association is not a year old, yet we have made substantial progress. We hope at this meeting to perfect arrangements for very effective work. Our Gen. Sec., John T. Bridewell, goes this week to old Virginia to debate with a Brighamite. So soon as he gets through there he will be ready for another Brighamite or any other Mormonite. Give him a call. You need not fear results, when Bro. Bridewell is at the helm. Let all interested in the anti-Mormon work be present at the Detroit meeting.—James W. Darby, President, McArthur, Ohio.

There could be no good if there were not some bad. Likewise one could not distinguish truth if there was no error.

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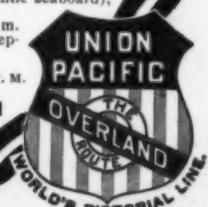
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If you are sick with any disease of the Circulation, the Stomach, Liver, Kidneys, Bladder or Throat, **VITÆ-ORE WILL CURE YOU!**

NOEL is the discoverer of Vitæ-Ore, has been familiar with its wonderful properties for two generations, has watched its remarkable action in thousands upon thousands of cases, and **HE OUGHT TO KNOW.**

NOEL SAYS he doesn't want your money unless Vitæ-Ore benefits you, and NOEL is old enough to know what he wants. NOEL SAYS that the Theo. Noel Company has instructions to send a full sized one dollar package on thirty days' trial to every sick or ailing reader of this paper who requests it, the receiver to **BE THE JUDGE**, and not to pay **ONE CENT** unless satisfied, and NOEL is the President and principal stockholder of the Theo. Noel Company, and what **HE** says goes. Here is his **SIGNATURE ON IT:**



Read This Special Offer

WE WILL SEND to every subscriber or reader of THE CHRISTIAN CENTURY or worthy person recommended by a subscriber or reader, a full-sized One Dollar package of VITÆ-ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for in one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If this does not benefit you, you pay us nothing. Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vitæ-Ore has cured more chronic, obstinate, pronounced incurable cases, than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.



VITÆ-ORE.
A geological wonder, discovered by Theo. Noel, Geologist, and mined from the ground like GOLD AND SILVER.

Vitæ-Ore will do the same for you as it has for hundreds of readers of this paper, if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer. This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS



THEO. NOEL COMPANY CENTURY DEPT., VITÆ-ORE BLDG., CHICAGO, ILL.

Kansas Day.—In harmony with the spirit of a resolution passed at our last state convention, we designate the fourth Sunday in August to be observed by the Kansas churches as the Kansas day on which all arrearages for Kansas missions are to be raised. To date, sixty-five churches have paid their apportionments in full, so there are over 300 yet to hear from. Many of these have paid part of

their apportionment, but should pay in full. Let all delinquent churches get ready for Aug. 23, if not before, and let us have the greatest offering in our history for our Kansas work. The outlook for this is bright, indeed, much more so than at this time last year. The K. C. M. S. expects every church to do its duty.

W. S. Lowe.
Topeka, July 2, 1903.

Last week the Foreign Society received \$1,200 on the Annuity Plan; \$1,000 from a friend in Kentucky, and \$200 from a friend in Virginia.

Fragments.

Fragments of time devoted to reading and study will make you wise. Fragments of money if saved will make you rich.

